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A Humble
PROPOSAL
FOR
Parochial Reformation,
By restoring
Rural Deans and Chapters,
According to the
ANCIENT WAY
OF THE
CHURCH.

Commended to the **Consideration** of all **CON-**
FORMISTS and **DISSENTERS**, as the best
way to Peace and Unity.

By J. M. Presbyter of the Church of England.
Fugio Paleam ne hoc sim, non Aream ne nihil sim.
August.

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A Humble
PROPOSAL
FOR
Parochial Reformation.

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INTRODUCTION.

C H A P . I.

THAT some of our Parochial Churches are corrupted by Immorality, cannot be denied : For some of the Members are Worldly, apt to over-reach and undermine for advantage, oppressing Fatherless and Widows, and grinding the faces of the Poor. Others Unpeaceable and Litigious. Many are very Prodigal in dispersing Slanders and Reproaches. Others Carnal, pursuing divers Lusts and Pleasures, in Rioting and Drunkenness, Chambering and Wantonness. Others swelling in Pride and Conceitedness, uneasy to Government, whom the best Rules, and most sanctified Ministry cannot Guide, that will not go to Heaven in a Crowd, striving to distinguish themselves not by Piety but Separation. Others upon small Temptations apt enough to Swear and Curse. Some very Ignorant. And others neglecting Reverence in Worship, as if Congregations could be Edified by internal Worship, which none can perceive.

A humble Proposal

Such Diseases call aloud for Cure, and Men are sensible of it, and accordingly several means are undertaken to effect it.

The Parochial Incumbent labours to Reform all. But he is a single Person, some give him the Hearing, but love their Sins too well to part with them upon a single attack, that carries nothing but Admonition in its Mouth. If he call in the Aid of the Court Christian, they fly Parochial Communion, and take Sanctuary under the Toleration.

Others in Societies of Reformation, have endeavour'd the Cure by Application to Penal Laws, and have done some good, but in few Places, and Malice and Revenge is the usual Reward of the Prosecutors; nor can that way reach all parts of the Corruption.

The Ministry therefore have in some few Counties endeavour'd the Cure by Associations, contriving Instruction by Conference, and Books fitted to the Purpose, which is highly commendable: But this is beside the Law, gives umbrage to Suspicion, and some refuse to join in it, which seems to divide the Church, and they want the Power of Christian Discipline to strengthen them against stubborn minds. In truth, nothing less than a strong united Stream of all Church Power and Countenance, will be able to carry away these heaps of Corruption, the Nuisances of Parochial Religion.

There is another way, much in vogue to mend the matter, namely to draw out the best by separation, and to leave the worst to enjoy their Corruption. This is the Sects method; but this is *Extinguere incendium Ruinâ*, to blow up the House to save it from the Fire. This feeds a great part of the Disease, cherishing Pride, Ungovernableness, Faction and Conceitedness, in the Disturbers of Parishes: This is to Cure lesser Sins by committing greater. It is contrary to the Spirit of the Gospel, advancing Division against Union, and Hatred against Love; this leaves the lost Groat to be eaten up with Rust, and the stray Sheep to perish in the Wilderness; the Prodigal is by this means never to be Recover'd, unless some dreadful Judgment drive him home; this Overturns the House of God rather than Sweeps it, and so leaves room for *Gregory M.* his mistake, that reads *E-vervit domum* for *Everrit*, she Overturn'd the House instead of Swept it.

*Greg. hom.
23 in Luc.
15.*

What honour is it to a Physician to fly the Disease, or to the hireling to forsake his Flock? The Christian Ministry never left Jerusalem (as bad as it was) till God came to destroy it, and then they went to Pella. Is not this to punish the good in the Parish for the fault of the bad? and to leave them without Food,

for Parochial Reformation.

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Food, because others abuse it? Christ reckons none but a stranger would do this; and what can it be less than Felony in him to Steal the best Sheep from the Owner. Men may permit this by a Toleration, yet God may punish as wrong to the Shepherd, and Burglary on the Shepfold; what right can Sheepstealers have to feed a Flock, over which the Holy Ghost never made them Overseers?

Can we think the Wisdom of the Great Shepherd would leave Mens Consciences to that perplexity, that they should not know their own Shepherd; but to be a Prey to every fawning Flatterer, that would soothe them in their Sins? Many in the Apostles Life-time pretended they came from them, and under that colour spread their errors; as those at *Antioch* said they came from the Apostles, to whom they deny'd they gave any such Command; so some Deceivers scared the *Thessalonians*, with a *2 Thes. 2. 1.* speedy day of Judgment, and charged it on St. Paul, which he *1 Joh. 2. 19.* denies; so many Deceivers went out, and said they came from the Apostles, which made the Church very careful to enroll such as they ordained, and sent them to their proper Places; and so Letters of Orders have come down to our time; and without them none are to be received by the true Church.

And this is equally practised by Protestants as well as Papists. How else should the People know whom to hear, or whom to obey, if many came to one place. The French Reformed Church pronounces all Intruders and Schismaticks that enter into those Places and Provinces, where the pure Worship of God is already Established; and Decree they shall be severely admonished to desist, *Quickeysyn-* and if they obstinately persist in their Intrusion, they shall be declar- dicon, p. i. ed Schismaticks, and their Followers also, if after the like Admo- C. 1. Can- nitions given, they do not leave them; such also they denounce Va- 57. grants and Schismaticks, and put their Names in a black Roll or Ca- talogue, and they are denounced such in all their Churches. And they 18 Can. 54. declare who are properly Vagrants, saying, Ministers shall not be Va- Can. 56. grants, nor have Liberty to intrude themselves of their own Authori- Can. 24. ty, into any place which best pleaseth them; no, not when they have the peoples Approbation, says Can. 26. And they are bound to Subscribe their Confession of Faith, and their Rules of Discipline before they can be appointed to their places, Can. 9. By which we see, that whoever intrudes to gather a Congregation, or opposes the Discipline of the Church Established, or enters without being Ordained in the Eftab- lished Order, or without the appointment of the Provincial Sy- nod or Colloquy, is a declared Schismatick and Vagrant in Reli- gion, is deposed and put into the black List.

A humble Proposal

How the Congregational Men will defend themselves against this Sentence, is not easy to divine, however they must stand stigmatiz'd with the blot of Schism in the Judgment of that Church, for intruding without Appointment, and without the settled Ordination in their Church, and acting contrary to the Established Discipline. All we think they can Answer is, that they are not of the Refugees mind, but that would shew they are Dissenters from all the Foreign Reformed Churches.

But farther, they tell us that all the Reformed, as well as Popish Churches, are mistaken in the notion of Schism (they that tell us so must have a tender Regard to their own Judgment) they say there is no Schism but in a single Congregation, to which they are joined by free consent, but sure they know, that neither our Lord, nor his Disciples when sent abroad, joyn'd any to single Congregations, but to their own Fellowship, as guides under Christ of the Catholick Church! So 'tis said of the first Converts,

Act. 2. 42. That they continued in the Apostles Doctrine and Fellowship, in breaking Bread and Prayers. And this was the Invitation to all

1 Joh. 1. 3. their Auditors, That we have seen and heard, declare we unto you, that you may have Fellowship with us, and truly our Fellowship is with the Father, and his Son Jesus Christ. Christ as the Essential Head, join'd the Apostles to him, without any regard to places, and they all believers to them, that thereby they may have Fellowship with Christ. Now Christ is the Head of the holy Catholick Church, in which is the Communion of Saints; and accordingly to it all were added. And thus the Scripture affirms,

Act. 2. 47. That God added to the Church daily (that is to the Apostles Fellowship) such as should be saved. It could not be true of any single Congregation, seeing thousands that never were in any of those Congregations, will be saved. Hence too, it appears that this first Church settled was the Catholick Church, and neither Patriarchal, Metropolitical, nor Diocesan, and much less Congregational Church. And though bold Men flout this with Dr. Owen's *Tytire, tu patule* to Dr. Hammond's asserting the first Churches settled in Metropolis's; yet this will be acknowledged true, by Men not hardened with prejudice.

They cannot but see, that Christ sent his Disciples into all the World, not to any single Place. He bid them preach the Gospel to all Nations, not to any peculiar one. And to disciple them by Baptism, not by any private Compact: And to enter them into the Covenant of Grace, common to all; not to any conceived Covenant of their own forming. Nor were the Apostles Ministers of any Congregational, Diocesan or Metropolitical Church, but of the Universal. And accordingly *they all baptized into one Body,*

for Parochial Reformation.

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Body, whether Jews or Gentiles, bond or free. Our Lord had nothing to Baptize Men into, but to himself as Head; nor had the Apostles any other, but to baptize to themselves as Ministers to unite them to that Head. And who durst alter this, but a few Independants bred in this Island, to the Grief and Scandal of the Christian Church Reformed, and not Reformed. In things so plain 'tis much the God of this World, can so blind Mens Eyes, that seem acute enough in other things. But 'tis possible the Teachers dare not own truth, through the Ascendency of their People over them, as the Romanist dare not through the Authority of the Pope.

What more putid thought, than to imagine the many and earnest pressings of Unity and Love, *to speak and think the same things; to be of one Heart and one Soul,* should be intended to secure a Church Covenant of Mans Invention, rather than to secure the Covenant of Grace, to which we were admitted in our Baptism; and that the breaking or disturbing this Church Covenant should be Schism, but not breaking the Communion settled in the Covenant of Grace. Could St. Paul demand in the August Name of Jesus Christ, that we speak the same things, and that there be no Schism among us, with reference only to a Church Band of our own Device? Could he call a Unity in this Tye, to be the Unity of the Spirit? could he urge it upon those sacred Mysteries, because *there is one Lord, one Faith, one Baptism, one God and Father of all?* Is not this Burlesquing holy Scripture, and the Mystery of our Salvation?

During the Lives of the Apostles, there is nothing to be discerned but the Catholick Church, and Catholick Communion; for they were Teachers and Rulers where-ever they came; and their Doctrines did equally bind all Church Assemblies in all parts of the World; as the Epistles of Peter, James, John, do to this day; so that they could leave nothing but Catholick Communion behind them. From whence 'tis easy to guess, whence this separate Communion came; even from a spirit of Pride and Contention.

If then we should admit, that some places had no more Believers than could conveniently meet in one Congregation (yet were called Churches) they must still remain in Catholick Communion; or would be guilty of Schism, in breaking the Communion, in which they were left. It would seem strange that *Epaphroditus* might communicate at *Rome* while St. Paul lived, but when he was Dead that freedom should be stopt. Nor is it a reasonable Argument, that because a Church was one Congregation at first it must continue so, for then we may say the Church of the

Jews.

A humble Proposal

Jews ought to be Domestical, because it was so in *Adam's Family*. But his House increasing in his life time to many thousand Congregations, were still but one Church, over which he was the chief Priest, and the Administration was partitively, as a Christian Congregation placed under one Bishop, increasing by converting many thousands within his district, would swarm into many new Congregations, yet be but one Church under the same Converter. His Duty was by the Leven of the Gospel to ferment the whole lump of Mankind, living within the Government of his City where he was placed. For as St. *Clement Notes*, the Bishop had the charge not only of his Christian Congregation, *Clem Rom.* but ἡ μελλόντων πείνειν of all that were afterward to believe with-
ad Cor. ep. 1 in his District.

Now we may see how Churches came to be settled in this Catholick Communion; the Apostles having Travelled far and near in the Work of Conversion, did afterwards take care of Believers in particular places, by sending faithful Men to them; as *Timothy* to *Ephesus*, and *Titus* to *Crete*, with charge to Rule the Churches in those Places, and to ordain Elders for them, as fast and as far as they needed; and sometimes themselves went to visit their Converts, as *Paul* and *Barnabas* returned to *Lystra*, *Iconium*, and *Antioch*, confirming the Souls of the Disciples, and ordaining them Elders in every Church; *κατ' επικλησίαν*, as in *Tit. 1. 5.* *Acts 14. 22.* 'tis κατ' πόλιν in every City; most of which Cities proving afterwards to be Metropolitical, as that of *Jerusalem*, *Rome*, *Antioch*, *Ephesus*, &c. gave the judicious *Hammond Reason* to think, the Church first began in Metropolis's.

This we may rely on, that our Saviour began it in a Catholick Church, the Apostles by his Authority for Converting on, and easier Governing, settled it farther into Metropolitical and Diocesan Churches. And as Believers increased, necessity of Teaching and Communicating, forced the Bishops and Teachers to divide the Dioceses into Parochial Congregations, taking the Advantage of civil distributions of the Countries, and using the Names of the Churches, that the Places were known by, in which they were planted, of which more anon.

Schism then is a causeless separation from Catholick Communion in any of the Limitations of Churches, whether whole Congregations, or whole Dioceses, or any part of them, or any other part of the Catholick Church make such Separation. Thus Donatists Dioceses and Congregations were all Schismatics, as also the Novatians in the Judgment of the whole Catholick Church. Schism is a causeless Division in any body whatsoever, from the Catholick Church, be the number of Men more or fewer. And Com-

for Parochial Reformation.

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Communion with any Church sound in the Essentials is Communion with the Catholick Church, provided it be not in Schism. Even though these Churches should be so unhappy as to condemn each other in lesser matters. But Communion with a Congregation proved guilty of Schism, is to make ones self a Schismatick; nor is there any Command in the Gospel to hold Communion with any Church, but as we are bound to Communicate in the Catholick Church: that we may have Fellowship and Relation to and with Christ the Head.

To state Schism then, to be only a Church scold, or a separation of any Members from a single Congregation, is to teach that one, two or ten People, may commit a Sin, which an hundred (being the whole Congregation) can't commit; and that God takes more care to keep one or two from being mutinous, than he doth of a whole Congregation; and that our Lord prepared a Remedy to stop an offending Brother from that Sin, but none for a whole Congregation; yet one would think, if there were Reason to declare one Man guilty for an Offence, there would be much more reason to make a Hundred Guilty for the same Offence. But such absurdities Men fall into when Fancy guides instead of Reason.

But they think, that in their Church Covenant Personal consent is given, and to break it is a greater fault, than to break with the whole Catholick Church. One would think by this, they believe the Covenant of Grace entred into by Baptism is not personal Consent; and their owning it with their own mouth in confirmation is not a personal Action: That their Education in the Communion of our Churches is not an implicit personal Consent; but break through all as easie as Samson his Cords, but more of this hereafter.

Their finest device to escape the Guilt of Schism is, That 'tis charg'd only on the Church of *Corinth* in Scripture, and that was but a single Congregation; therefore they conclude there is no Schism but in a single Congregation. But Schism in Scripture is charged on any body Natural or Political divided. The old garment rent is *χρυσα*. The veil of the Temple rent is the same. *Mat. 9. 16.* The Politick Body dividing, some that Christ was the *Messiah*, some that he was not, is called by *S. Mark*, *χρυσα*, *χιλος* is certainly *Mar. 2. 21.* to cleave assunder. There are many other Words used in the Scripture of the same import, which will be spoken to in the last Chapter. At present we shall consider, whether *Corinth* were but one Congregation. If there were more the Schism lay in the several Congregations of that one Church; tho' we acknowledge, there may be Schism in a single Congregation.

1. The

A humble Proposal

1. The greatness of the City of *Corinth*, induceth us to believe there was more than one Christian Congregation in it. 'Twas a City of great renown, famous anciently for the *Bacchidae*, those noble Princes that raign'd in it; and sufficiently remarkable by those great Tyrants *Eetion* and *Periander*, Father and Son, that succeeded the *Bacchidae*. They bore a great share in the Wars of *Greece*, against the *Persian*, *Macedonian*, and *Roman* Empires. And had ever their Ambassadors in all the great Councils of *Greece*. Their stately Temples of *Juno*, *Venus*, and other Deities of *Greece*, shew their zeal in Religion, and numbers of Assemblies. The many Ships of War lent to the *Athenians*, shew their Ability. And the Wars waged with the *Samians*, and those of *Corypha*, manifest their number and strength. *Crasus* to gain their aid against the *Perians*, sent them a massy Golden Lion, and four silver Tubs to wash in. It was rival for Wealth and Glory to *Rome* it self. If *Strabo* may be credited, they did not only Reproach, but dirtied the *Roman* Embassadors. *Rome* was envious at their growing Greatness, and order'd *L. Mummius* with a mighty Army to march against them, who overthrew the City. But the Situation of it was such, that it soon recovered it self; the *Ionian* and *Aegean* Sea flowing on both sides with their Silver Streams to feed it. The Port *Lechaeum* of one side, and that of *Schœnus* on the other furnishing it from all parts with Royal Wealth; which made *Ovid* and *Horace* both, call it *Bimaremque Corinthum*. A place so great for resort and concourse, that it gave Occasion to the Proverb, *Non cuvis contingit adire Corinthum*. This City therefore was as like to afford many Congregations as any other.

Act. 18.10. 2. God gives us an Assurance that he had much people in that place, but one Congregation is not much People, and less than he had in many lesser places. This was also revealed after St. *Paul* had converted several Families there, *Crispus* chief Ruler of the Synagogue believed and all his House. And many more of them believed; and after all this St. *Paul* continued there a Year and six Months.

v. 8. 3. There were a great number of Teachers there beside St. *Paul*, insomuch that he utes a Syncedoche to express them. Tho' you have ten thousand Instructors in Christ, yet have you not many Fathers; for I in Christ Jesus have begotten you by the Gospel. We read of *Apollos*, *Soſthenes*, *Stephanus*, *Fortunatus*, *Achaicus*, &c. Elders of that Church, while St. *Paul* kept the Episcopal Power in his own Hands, ordering the Excommunication of the incestuous Person, charging them in the Name of our Lord Jesus Christ when ye are gathered together, and my Spirit with you, to deliver such a

1 Cor. 4.15.

cne

Herod Ter-
psich. n.92.

Herod.
Thalia.
n. 48.

Clio. n.50.

Act. 18.10.

v. 8.

v. 11.

1 Cor. 4.15.

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one to Satan. And upon his Repentance he orders his Absolution. ^{1 Cor. 5. 45.} And tells some he would come to them with the Rod of Discipline. ^{2 Cor. 2. 9.} 'Tis no way imaginable, that so many and great Apostles, should be there to attend one, two or three Congregations. ^{1 Cor. 4. 9.}

4. The Schism it self shews there were many Congregations, for they that were for Paul would not go to Apollos meeting, nor they for Apollos to Paul's meeting. Can we suppose them to join in Communion with the Men they condemn? How could the Schism be discovered, though some words might privately pass, if they worshipped together in one Communion?

5. The Apostle names many Churches or Congregations in that City, for he commands, That the Women be silent in their Churches. Αγυαῖνες ὑμῶν ἐν πάσι ἐκκλησίαις σιγάτωσον. 'Twas their own Women in their own Churches, otherwise the Command had been in vain to them; for they could not stop the Exorbitance in other Cities. Whence we may conclude that Corinth was a Mother Church, and had many Daughters. St. Clement complaining in their Second Schism (which could not be more than twenty Years after) that they had rejected their Presbyters, proves they had many Congregations, because they rejected not all their Presbyters. He also gives the direction about their Women. τὰς προηγεμένας ἡμῶν αἰδεσθαίσεν, τὰς πρεσβυτέρας ἡμῶν τιμήσαμεν, τὰς νέας παιδεύσαμεν, —but τὰς γυναικας ἡμῶν ἐπὶ τὸ ἀγαθὸν διορθώσαμεν. Let us correct our Wives to what is good, that τὸ ἔτεικες τῆς γυλάσσοντος αὐτῶν διὰ τῆς φωνῆς (or as Clem. ad Alexandrinus reads σ. γῆς) φανερόν ποιοῦσαίωσαν. And farther, he forbids them, προσκλίσεις, fidings or inclinations to parties, which probably was the things St. Paul had silenced them for before. And in truth female Zeal for Parties hath contributed too much to the flame in England as well as Corinth.

A late Defender of the Schism proves the Church of Corinth had but one Congregation, because St. Paul and Clement call it the Church of Corinth. But that would prove Jerusalem, Rome, Antioch, Ephesus to be but one Congregation, for they also are called by that Name. And so is the Catholick Church too, yet hath more Congregations than one in it. A Church in Scripture is sometimes taken for a worshipping Congregation, without power of Government, as 1 Cor. 14. 4. *He that prophesieth edifieth the Church,* that is, the Auditors. So verse 5, 28, 33, 34. yet St. Paul had then the Government in his hand, as is proved before. And such are the Congregations in London, all which united make but one compleat governing Church, and no more were four hundred Synagogues in Jerusalem.

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But

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But 'tis farther urged that the Church of *Corinth* met in one place. It may be true distributively taken, all the Congregations meet in *London*, in one place, though in several Assemblies. It may be true too, that the Representative Church of many Nations may meet in one place, to dispatch what concerns the whole. But can't prove that a City Church, called so all through the Scripture consists but of one Congregation. Nor doth the Phrase *ἐπὶ τῷ*
τόπῳ force any such sence. For it is Neuter, and that usually signifies things that they meet about, the same thing or businels. 'Tis false Grammar to make it agree with *τόπος* Place, but true if *ἴχειον* or *πράγμα* be understood. The Ellipted Substantive is usually expressed by the Gender, as *bibere frigidam, Aquam* being understood, so *συνεκλεψτή* supposes *ἴκκλησιά*, 1 Pet. 5. 13. so St. Chrysost. *δύο ἔχειν κατὰ ταῦθα γυναικας* supposes *χρόνον*. so Acts 27. 3.
 Chrys. in 1 Tim. 3. *τῇ τε ἑτίᾳ* supposes *ἵμερα*. so Acts 20. 15. *τῇ ἐπιστολῇ* and *ἐτέρῃ*, which we render the next, and the next day according to the Sence and Gender. The Adverb *ἄλλῃ* signifies place *hic* or *ibi* in the New Testament, but *ἄλλος* is a Relative, and refers to its Antecedent, mostly the Businels about which they come together. So must that place *συνίκρισον ἐπὶ τῷ ἄλλῳ*, Act. 4. 26. be construed; for though the Kings of the Earth opposed Christ; yet they never met in one place to do it. They gathered with one Accord or about the same businels, *id est*, to destroy Christianity. And so should Act. 2. 44. be explained, all that believed were of one Accord, rather than were together, they being too many to be together; and could not be together day and night; and their numbers being at least 3620, would have appeared as a Riot, and menaced the Government, to see such a Body to keep together.

Acts 21. 38. They having been troubled with such routs of People before, as
 Acts 5. 36. *Theudas and Judas of Galilee*, and were very jealous of them; nor was it likely any place but the fields could contain them, and that would be inconvenient enough for Prayers and the holy Communion; besides the difficulty of providing themselves Food and Rayment in such Crowds.

But they might meet for worship in separate Assemblies, for that would be about the same businels, though in different places, Sam. 2. 13. to avoid offending the Government. So 'tis said of *Zoab* and *Abner* with their Men: *They met together, but one on one side, and the other on the other side of the Pool at Gibeon.* United in the meeting and design, yet divided in the Place. And so do the Christian Congregations. They come together to the Altar of Christ though in different places. And accordingly *Montanus* renders it *in idem* to the same thing.

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The Church of *Jerusalem* is said to meet ἐπὶ τὸ ἀντί, yet one may see it was not in one place, by what is said of *Pete*, that getting out of Prison, he came to a meeting in *Mary's House*, the Mother of *John Mark*, and directed them to tell *James*, and the Brethren in another place, of his escape, and then he departed and went to another place; which shews they had several meeting Places. If we consider the Numbers of Believers in many great Cities, the many Presbyters, their dangers created by great meetings among their Enemies; the few or no Places fitted for great Congregations; the little Benefit that could accrue to them by crowding together, and the forced Construction of Scripture to prove their meeting in one Place, and the known Practice of those first Churches, that they met in *Cryptis*, secret Places; and in *Antelucanis Conventibus* before Day, unbyassed Men may easily satisfie themselves that they worshipped in several small meetings in every City. Especially seeing we read in a few Years after, what numbers of Churches were built for their Reception in every City, yet all making but that one City Church for teaching and Government, as we find continued down to our times. Except among these Innovators that think it strange they should not be allowed to make Amendment to what the Apostles settled after so many Years of enjoying the Gospel, which notion of theirs may propagate Schism as long as the World endureth. The way therefore of Separation will not only not Reform the Prophaneness of Parochial Churches, but will and doth increase the Nations Sins. For as Division is the worst thing can befall a Nation; so is Schism the worst can befall a Church, and both follow separation. Besides, it carries Pride and Conceitedness in the separating Part, to value themselves Saints, and all the rest Sinners. *They say stand by thy self, come not near me, I am holier than thou.* The Pharisee thanks God he is not like this Publican, tho' in truth ten times worse. They fire off mortal Invectives against those they forsake, to justifie their Desertion. They think flanders lawful to convert Men from the Church, to their Schism.

A late Martine-mar-Prelate tells the World of Church-mens mounting Pride, That they are very tender of the Romish Synagogue —Unwilling to give her Children Offence, by altering one Pin in their Ceremonial Fabrick —That his Adversary would say any thing would make for his purpose —God deliver our Children from such Spiritual Guides, when we are dead —We must throw up our Bibles, and go back from whence we came, if we follow them —In the Church is a malignant Spirit against serious Godliness —Ecclesiastick Jack-Dawes set the Church above Christ —The New Church set the Church above Christ —I see Clergy-men that are a scandal to the Ministry, under

17.12.12.

v. 17.

Isa. 65. 5.

S-d. Introd.

16.

ib.

ib.

ib.

ib.

f. p. 2.

p. 24.

p. 27.

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- p. 36. the smile of my Diocesan the Bishop, (meaning Dr. Tho. Barlow) did not Rule for Christ, but in all things carried it so, as to grieve the Righteous, and rejoice the Wicked — O ! the misery of such Souls as are under such Leaders — The Saints in Glory could they reach them, could not escape their Malignity — I think 'twas my unhappiness to be Educated in the National Church — The Discipline of the Church is more Popish than Protestant — The Discipline is Church Tyranny — In Arch-Bishop Laud's time, there was a design, to reunite the Church of England to the Church of Rome, but stop'd by the Inferior Clergy and Common People — Are these the Priests of the God of Love, who neither own nor know the Image of God when they see it — The bitterness is five times more on the Church Party than ours — People sit under a dumb, ignorant or careless Ministry — Such a Jovial and not over serious Clergy are well suited to an unthinking People — The Clergies Learning lies in the midst of Trifles. They understand every thing better than their Bible.

These Invectives are not the less sinful because Men know them to be generally false, nor are they worth transcribing, but to shew the Viperine Issue that Schism produces, yet the Author calls Schism a Bugbear, as if it could affright none but Children. But alas ! who can recount the wretched Brood its teeming womb brings forth ? It divides the Church, and so renders it contemptible. And the many Sects it makes, brings many to doubt whether any be true, and hinders from hearty closing with any, not knowing which is true. Every Article of Faith the more it is disputed, the less 'tis believed by the People. But the worst is, that tis very apt to turn civil Government to civil War, which *England* knows by sad Experience.

It hath already forced a Toleration, by which a Floud of Errors are let in upon the People, and by it the Romish Factors are sheltered, with other Sects no less pernicious to Truth and Unity. And should at length the separation prevail, we may see the French Tyranny a foot in *England*. For though they talk of Liberty, yet the Congregational Men in *New England*, drove the Anabaptists spreading in Connectient Patent, into *Rhode Island*, out of their Country, and whipt away the Quakers. And when Mr. R. Williams Minister at *Salem*, propos'd for Liberty of Conscience in behalf of himself and Followers, they chose to banish him out of the Country. And if we remember well, Mr. Corbet affirms, none is a Freeman in that Government, but who is also a Member of one of their Congregations. We therefore intreat all, to avoid these Sins, and Mischiefs, by complying with us, in what all Men of sober Principles esteem lawful, in reforming our Parochial Congregations ; and recovering the Ancient Discipline

pline of the Christian Church, before Popery got footing. And though some part of it hath past through their Hands, we should no more reject it than our Bible, Creeds or Baptism.

The strongest Bar in our way, will probably be, That fond Opinion the Sects have been quoxt'd and wheedled into by the Demagogues, That all Church Power is Originally, Radically and Fundamentally settled by Christ in the People. Giving them the Popes Supremacy, making them Vicars of Christ. From which Delusion they might be brought, would they carefully Examine this Question, Whether Christian Pastors were before Christian People? or Christian People before there were Pastors? For whether the Church be constituted, or to be constituted, to whomsoever the Power was first given, to them it still belongs, because our Lord never made a second Dispposal.

None is so void of Knowledge but he understands, That Jesus Christ the first and great Bishop of Souls, was Ordained and *Job 20.21.* Commission'd by God the Father before there were any Christian People. That he called Disciples, and after three Years teaching, Ordain'd, and sent them, saying, *As my Father sent me, so send I you.* Thus far the People are not concerned. Then he sent the Apostles, to teach and Baptize all Nations. The People neither chose them, nor sent for them. They might have staid away till Doomsday, had they waited the Peoples call, or Election. Then did the Apostles send several Men ordained by them, into several Places where they had Converted Men. And to others they went themselves; setting Bishops and Presbyters over the People, whom they thought fit for the Work, without asking leave of the People. To these Ordained Men they gave Power to Ordain others in Succession, as to *Timothy* at *Ephesus*, and to *Titus* in *Crete*; whom the People neither desired, nor opposed. The following Ages of the Church, are to be shewed from Authentick Records of Councils and their Canons, where the Peoples Power will appear as little as in the Scriptures.

Nor can Men without Shipwrack of their Reason, imagine a Christian Church, without an Officer before them, to baptize them into the Church. So that all Church Power must come descending from Christ, not ascending from the People. They therefore do but invade the Throne of Christ, when they pretend to use it.

There is a dispute in the Greek Historian, whether the Hen or the Egg were first. One says the Hen, the other Replies she was hatched out of an Egg. The other says, the Egg was first, but was told some Hen must lay that Egg. Their Notions could not unriddle this Mystery; but had they look'd into holy Writ, *Polybius.* they

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they had found that God Created the Hen with her Seed in her. So would these People consult the Scripture, they would find the Lord Jesus at Top, and all Church Officers in seemly Order coming down from him; Except where themselves authorized the People to be Electors in chusing Deacons to serve Tables; and encouraged the People present, to applaud the Bishop Elect by the Clergy and Nobles. They never sending to the People over all the Dioceſs to meet, but accepting their *Feliciter Electum*, utter'd in a shout by those about the Cathedral, at the Bishops publication. And even this was taken away again, upon the Murders committed at some Elections.

There is a late Prop clapt under the Peoples Power to support it, That where a Company of Men know and believe the Christian Doctrine, they are a Church without any Officer. But this implies some Teacher to be before them by word or writing. And such a Church is an unorganized Lump, without a Tongue to Preach, or a Hand to administer Sacraments. Nor were they admitted into the Church at the Door of Baptism; and therefore the Church would never call them *Fideles*, because not Regenerate by Baptism: nor could they Baptize themselves. *Frumentius's Case*, a private Christian amongst the *Indians*, can mean no more, than that he dispos'd them to the Grace of Regeneration; which they were to receive in Baptism; and so came to St. *Athanasius* for Ordination. If any of them had died before it could be had, they are charitably believed to be saved in their Devotion. But such instances prove no more Salvation without Teachers, than that of the Thief on the Cross, that one may be saved without Baptism, the Eucharist, Prayers, Preaching, or being in any Church State. But what will not Men imagine rather than own their Errors? However the old Rythm tells us, *Syllogizari non est ex particulari*. The sureſt way is to follow the known Footſteps of Chrifts Flock, and accordingly to cloſe with us in Recovering our Parochial Churches, to the Ancient Standards of Piety.

*Otho aē
Archidiasc.
tit. 19.*

But ſome may ſay that Christian Discipline declined in the latter times of these Deans and Chapters. Be it ſo; for there was a general Decay of Zeal, whose Bellows were not uſed to blow off the dead Ashes; yet it never quite funk, till *Otho's fatal Canon*, that ordered Arch-deacons to ſit in thoſe Chapters. And the Roman Indulgences, purchasable in open Market, by the *taxa Camerae Apostolicae*, and ſometimes vended by Miffionaries at half the Rate, and often Mens Sins discharged, for viſiting ſome Altar, that the Pople indulged, did much hinder the Chapters diligence, and the Peoples Repentance, which were

were baffled by such pardons. But these things are now in the Grave.

'Tis hoped that none of the Established Church will take Umbrage of suspicion at this humble Motion, as if some Innovation were attempted, in the Government of it, nothing being aimed at, but restoring a part of it, unhappily neglected for many years, to the great Detriment of the Church. 'Tis scarcely possible, the Schisms and Factions of this Kingdom could have grown so fast with so great a disaffection to the Fathers of the Church, had not this part of the Government been neglected. Haply the Presbyters might take offence that their help was laid aside. The Diocesans are as lofty Cedars, whose Heads are as high as any Trees in the Golden Grove: but their Roots reach not the fat and warm Soil, for want of this Application to their People. Their benign Influence is intercepted by a Court established by our Lord; but never to appear to any except litigious, profane and contumacious Wretches; too hard hearted for gentle Admonitions and Reproof to work upon. Its language is Fees, its Instruments are Fetters of Suspension, and the Sword of Excommunication. True Weapons indeed of the Christian Warfare, but should never appear, but in the last Necessity, and with the greatest Regret of Heart; but are used by them as Compulsories in their Method of Law. This is too lowre a Face for a tender Father to appear in, to any but Men given up for deplorable.

Some milder Application is absolutely necessary to exhort, intreat, convict and admonish people; and small matters to be heard summarily, and made up privately and speedily, before they come to a Court. This Course hath been taken since the beginning of the Christian Religion. The Apostles first converted Men in Person; when Believers increased they sent out *Legati à Latere*, Men from themselves, to carry the Blessing, and to instruct the People as they advised them: Witness *Crescens* sent to *Galatia*, *2 Tim. 4. Titus to Dalmatia, Tychicus to Ephesus, &c.* before a new Bishop was fixt there. And when the Church increased, and Dioceses were limitted, the Diocesan kept Presbyters at his Table, and in his Pay, sending them abroad to convert, and guide, by Admonition and Instruction, where himself could not come.

The Church yet more encreasing, the Diocesan ordained a Choropiscopus, to guide the Regions of his Diocese, and to convey his Directions to the People. But this Officer growing in Esteem, ventured too far on the Bishop's Office, and was therefore laid aside. Then Arch-Presbyters, and Arch-Deacons, and Deacons were made use of, as Channels to derive the Streams

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Streams of the Bishops Favour, Vigilance, and Instruction to his Flock, to hold them in Union, Piety, and Peace. At length all issued in a settled way of dividing Dioceſes into Deanaries, according to the civil State, Decennaries then in use; and appointing Deans, and every Presbyter within it to make up a Chapter, by whom the Bishop ſent his Instructions for the People, and received Informations from them, of all that was neceſſary for him to know. They were his Mouth to comfort and guide his People. What was above their Power and ſkill, was referred to the Bishop. By which means the Flock had free intercourse with him, knew his mind in all great concerns, and were indear- ed to him; which edified mutual Love.

At length ſome Bishops made these Deans Judges in Spiritual matters, under a certain Rent, which gave the firſt Occation of Diftaste, as appears by the Synod of * *Tours*, Anno 1163. in which they are depoſed from that Employ. They had also Judgment in Matrimonial Caufes, which are nice matters, and our Canons blame them for failing in them; which happily occation'd *Otho's* ſending Arch-deacons to ſit among them, and ſo diſuſed the Dioceſans from their ſervice; which we deſire to reſtore, to recover Discipline, to regain the Reverence of the Dioceſan, and to ſtop the Growth of Popery, and all other Heretie and Schism.

We can't doubt, but what Peace and Love, the lowre Face of Ci- rations, and Cenſures, and ſpeaking in Court Language, may have lost, will be recovered again, by the regard thus ſhewn to the People, comforting them in their Duty, defending them againſt Oppreſſion, preventing Suits and Contentions, as far as good Counſel, and ſervices of Love can prevail, and diſcou- nancing Litigious Men, and encouraging Love, Piety and Reli- gion in our Parishes. If ſeducers with good Words and fair Speeches can deceiver the Hearts of the People; why may not true Guides with ſincere Sweetneſs, and ſound Inſtruction, enlighten their Minds, and bow their Wills to a true Love of God, and their Guides in the Faith?

People with good looking to, may be kept right in their Way; but if the Bishop live forty Miles from them, and the Arch-deacons twenty, then Opticks fail; ſo that the People ſee not them, nor they the People. But these Deans and Chapters, living always among them, will be able, and ready to ſupply the needs of the Church, in the kindeſt methods to the People.

We can't imagine the Fathers of the Church will ſuspect these Chapters, to Court the People for any ſinifer End, ſeeing 'tis hard to find any one Incumbent in *England*, that is, not convinced in Conſcience, of the *Jus Divinum* of Epifcopacy; and knows not that

* *Tours*

Conc.Turon.

can. 7.

that to separate from them, is to fall into the foul Sin of Schism ; and to perjure themselves against the Oath of Canonical Obedience : And have been taught at the loud Mouths of Cannon, that to undermine the Bishop is to destroy the Presbyter. And render the Ministerial Office a scandalous thing, to put the Churches Patrimony to a new Sale ; to rob God of Tythes and Offerings, to give all Heresies a more kind Entertainment than the Christian Faith ; and to gratifie all the Enemies of our Church and Religion, which none but Incarnate Devils would Attempt. How then should such Suspicions enter into the Hearts of charitable Men ?

Yet farther ; nothing can be propounded, to reclaim an Exorbitant Clergyman more gentle, secret and insinuating, than thus to employ him. For he will be oft perfumed with the pure Air of Wisdom, and Piety, that breathes in such Societies. He will have charming Examples before his Eyes. He will find himself a Prosecutor instead of a Promoter of Vice : He will be an Inspector of others Immorality, and thereby a Corrector of his own. In that Society a Curse will be an astonishment, a lewd Discourse will raise disdain, jests on Religion will cause abhorrence, any mock at Godliness will move Hissing ; he will be so unlike a good Divine, that he will hate himself for his folly ; and be awed by the many Eyes upon him ; he will fear that what the Chapter knows of him, will not be long unknown to his Diocesan : Now *discere militare Miles*, let him learn to war as a good Souldier of Christ ; for he hath exchanged his Comrades, for Men of Discipline and sincere Morality. He will see his trifling Companions shrink from him, and lead the way to Reformation, as not able to resist the Power of Godliness. And accordingly will conclude, the time is come, that the Salt which hath lost its favour will be cast to the Dunghill , and trampled under the feet of Men , which will force him to turn hypocrite if not a sincere Christian.

If we prevail for the Aid and Favour humbly desired ; we shall soon see the Beauty of Holiness in the Face of our Parochial Congregations : a sweet and unblamable behaviour in their Conversation. Each Person will be a shining Light in respect of his Knowledge; and a burning Light in respect of his Devotion ; and a complying Light for his Charity. We hope to see Drunkenness as rare in *England*, as *Italy* ; and Swearing as strange as a venomous Beast in *Ireland*, and Curseing as strange as Wolves in *England* ; that Blasphemy will be as strange a Prodigy amongst Men as Angels, and Pride of Dres as rare as among the Naked Africans : We may have then Reason to say, the Kingdom of Heaven is at Hand. The great Men will be mountains of Holiness,

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lines. The Scullions in the Kitchin will be like the Pots in
Zech.14.24. *Jerusalem, Holiness to the Lord.* There shall be no more a
 Canaanite, a profane Person in the House of the Lord of Hosts.

The People shall not barely lend their Legs, to go to the Assemblies; or their Ears to give Religion the hearing; (which is the top of some Mens Piety, as if Worship were too sacred for common People) but every one shall Assist, with Heart, Voice, and
Phil.2. 11. Gesture in the holy Service. *Every Tongue shall confess that Jesus is Lord, and with the Mouth Confession shall be made to Salvation, Rom.10.10. as well as with the Heart, he shall believe to Righteousness.* The Eye shall look up and aim its Praises to the true Object. By lifting up holy Hands, he shall shew that Heart and Hand joy in glorifying God. He will shew a humble knee as well as Soul in Adoring him. All that is within and all without him, shall Praise his holy Name. Heart Devotion is the Root of Worship, but doth no more Edifie a Congregation, than the Quakers silent meeting, because no Man sees what the Heart is doing. Our People will be taught to glorifie God in their Souls and Bodies
2 Cor.6.20. which are Gods. To pres Heart Devotion only, without Reverence in Worship, is a shelter for Hypocrisie, and invisible Religion; seeing none can perceive whether the Mind Worship or not. *The Apostle calls Sacrifice of Praise the Fruit of our Lips, Heb.13.15. giving thanks to his Name.* Its Root is in the Heart, but its Fruit appears in the Lips; without this Fruit we can't be assured of the Root. Wherefore in all well order'd Worship this Fruit is required. In the Jewish Church 'tis plain by that of *Ezra, They sung by Course in Praising and giving Thanks unto the Lord, because Ez. 3. 11. he is good, because his Mercy endureth for ever.* And so is the Christian Church directed; *speaking to our selves in Psalms and Eph. 5. 19. Hymns, and Spiritual Songs, singing and making Melody in your Hearts to the Lord;* which is the general Instruction for the Chri-
Col. 3. 16. stian Liturgy, order'd also to Colosse in Words of the same im-
 port.

The main of Publick Divine Worship is Praise, and no wonder, for Prayer is Natural; Praise is Supernatural; Prayer Springs from wants, Praises from Grace; Prayer is self-seeking, Praises self-denying; Prayer is most affected by carnal Man, because it seeks some good for himself, Praises are best affected by Spiritual Men, because they design nothing but Glory to God. Earthly Men therefore find little Pleasure in Praises, because 'tis too heavenly, Spiritual and self-denying Service. Hence of the ten Lepers our Lord cured, one only returned to give Glory to God, though they all joyned in Prayer. The best Grace which is Love, cannot shew it self better, than in those two Species, of

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Appretiation, and Benevolence ; crying out in an Ecstacy of Joy, *My Soul doth magnifie the Lord.* Prayer hath its great use while our wants last ; but Prayer enters within the veil, and will be the Glorious Employment of Eternity. To which we shall strive to prepare our Congregations, that in the next Life they may the more readily give all Honour, Glory, Praise, Power, Might, Majesty and Dominion, to him that sitteth on the Throne, and the Lamb, for ever more.

Grant O Lord, that this undertaking may find Assistance and Encouragement among the wise and able ; and be carried on by thy Gracious Providence ; that the weak, and sickly State of Religion in our Parishes may be recovered. And that the Poor, Ignorant, and Sinful Members, may be restored to a strong, wise, and lively vigour of true Piety, and Sincerity, Through Jesus Christ our Lord.
Amen.

C H A P. II.

TH E Christian Church is a Body of People called out of the World, and united in the Fundamentals of Christianity, and due use of Sacraments of Christs Institution, governed by lawful Pastors. These are so Essential that if either be wanting, it ceases to be a found Church ; seeing to throw ones self out of the Body is Schism , out of the Faith is Heresie , out of Sacra- ments is Apostacy , and from lawful Pastors is Anarchy, which is utterly inconsistent with this heavenly Body. Such a Church is this of *England* established by Law, yet finds it self attacqued by many Dissenters ; some from *Rome*, others from Home. The last having far more Heads than *Cerberus*, or the *Lernean* Serpent. It stands like the Almanack Man, shot at with Arrows on all sides. Burnt in the *Marian* fires, but like a *Phœnix* raised out of its own Ashes by a Virgin Queen, Murdered in a Popular Rebellion, re- vived by the *Caroline* Resurrection. Doomed again by an un- kind Father, and rescued by a kind Daughter, yet its Enemies still hope some happy Juncture to destroy it.

But what can the lesser Sects expect, that they continue their Animosities ? will their Barns stand, when our Synagogues fall ? Can their slighty Brick Conventicles hold out against the *Roman* shocks, if our weighey Cathedrals tumble ? Must *England* have no peace till every Sect obtains what it calls Truth ? The Atheist will have no God, the Socinian no Trinity, the Deist no Bible,

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the Presbyterian no Bishop, the Independant no Priest, the Anabaptist no Pædo-Baptism, the Quaker no Sacrament, must this Church be distracted till all these are satisfied? Whither then must Christianity go? O unhappy Land! that hath bred so many Sects to destroy its Peace and Truth.

The ill effects of these distractions to common Christianity, are shewed by St. Clement the Apostles Companion, who tells the *Clem. Rom. Ep. 1. ad Corinthians, their Schism hath perverted many, made many heartless: Cor. p. 61. ran many into doubtfulness of all; and drove the whole Church into Sorrow.* It hath brought forth Atheists denying all Religion; Deists denying all revealed Religion; and Erastians that deny any Church Order of Divine Institution. And what is worse they have forced a Toleration to Hell, to vent all its Impieties without controul, which hinders Execution of the Laws against Immorality, the several Sects being loath to disoblige any by Prosecution, fearing it may bring hatred upon their Party. And usually if one Party prosecutes, another cherishes and exclaims against Persecution. And all under pretence of Liberty of Conscience, defend Liberty of unconscionable Acting. And worse yet seems to threaten us; that as soon as our Foreign War is over, we must fall into an unnatural War amongst our selves.

The hope of Cure is small, seeing all the Sects refuse any Judgment, allowing no Judge but the Light within, which is themselves, though in trifling Disputes. They refuse to be taught by the Church, explaining Scriptures in the Sense of the Primitive Church, which is the sense of our Lord and his Apostles. The Christian Religion presents us for our Guides, the holy Scriptures containing the Rule, and the Ministry to preserve the Sense of it. The *Roman* Church depress the Scriptures, and advance the Ministry. The Sects depress the Ministry and advance the Scriptures, but in their own private sense; by which we may have true words and false sense; but the Wisdom of Christ, advanced both to Guide the Church; which being refused, both sides may be presumed to err, going out of God's way. Both are resolute and so leave little hope of Peace and Unity.

Gal. 1.8, 9. St. Paul pronounces *Anathema* on any that Preach any other Gospel than what he Preached. And that Preached any other Gospel, than what the Chnrch revealed. So that the Words of the Gospel, and the sence of the Church, make the same Gospel, and different Words, or a different sense make another Gospel, and a Curse is clapt on the Preacher of it. Yet nor *Rome*, nor Sects fear it, and so leave the Union of all the Parties hopeless.

C H A P. III.

THESE Divisions have render'd this Nation contemptible. For from hence the *Scots* ventured in 1638, to rebell against the Government, and in 1643, to impose their Covenant as a yoke on us; and with their Armies harassed the North, till the People complained to the Rump, they were brought to their last Mor-fel of Bread. And hence too, the *Irish* ingaged in the bloody Massacre, encouraged (says *Cox*) by the *Scots* Example.

The *French* said *England* resembles two fat Calves necked together, wasting their strength against each other, and so may be driven by the Butcher to the Slaughter. And oft say, Cardinal *Richelieu's*, Spirits walk up and down in *England*, to hold this Warlike People in employ against each other. They believe a Kingdom divided against it self cannot stand. The Papists say we are so harassed with our own Factions, that we must throw all into their Lap at length for Peace, when we are sufficiently tired with our Contentions, which is the strongest Cable holds them fast from sailing to us.

What can invite any to come over to us that are so distracted among our selves? What needs any to condemn us, that so fiercely condemn one another? What benefit could our Allies promise themselves from us that can scarcely defend our selves from one another? *France* would make all our Sects Pensioners to them, were they not too forward to dissent of their own Accord. They cannot wish us a greater mischief than we do to our selves. How should our Neighbour Nations believe we have any Faith, that have so much Faction? Or any Love that have so much Dissension? They may conclude we have none wise enough to Guide, or none humble enough to Obey. For our Peace, we are more beholding to our Enemies that awe us, than to our own kindnes to each other. The Princes abroad call our Nation Regicides, and the Papists call us Hereticks, and the Reformed think most of us Schismatics. Why should not the Wise and Ingenuous blush at these Scandals, and recover their Country if they can?

'Tis confess that there is little hope of recovering many Dissenters. For some do it out of Opinion that Christ's Flock must be a little Flock, and huddle like a Covey of Partridges together, and fly all National Communion as impossible to be pure. To comply with these is to drive them from their own Opinion and Practice into a new separation. Their very Successes would prove their Ruin. For it might make them a great Flock, which they

Dugdale's
Review.
Cox hist.
Ireland in
Preface.

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they say is against their Judgment and Conscience. So that our Queen submitting her Crown, and the Bishops their Mitres to their feet would only run them into a new Schism.

Others dissent to secure Afflictions to themselves, believing they can't enter into the Kingdom of Heaven, but through many tribulations: Assuring themselves that God's People are an afflicted People, and therefore Cross the Laws of Church and State, and hold contending with the Magistrates, to be taking up the Cross of Christ, and following him. Should these be taken into the Establishment, it would hinder their tribulation, and deprive them of their dear Mark of God's People, their *Afflictions*; and so force them to a new Separation.

*Conf. of
Faith of
English in
Holland.*

Others dissent to distinguish themselves from the World; they believe that Christ's Church must be separated from the World. If therefore you would draw them into a National Constitution, they could have no World in their view to rail at. If the Apostles had succeeded to baptize all Nations as our Lord directed them, that all had been Converted, these must have separated from them. 'Twas the great complaint of our first Sectaries in Q. Elizabeth's time, that the whole Nation of England was received at once into Communion; though they were all baptized, and Christians in Profession. And this is the Quarrel to this Day. They have a Notion they must be a chosen People, and called out of the World, and can't see how that can be where none are left out.

An. 1598. These dissent on very mistaken Principles, and are the far greatest part of Dissenters, and can't be cured, but by rejecting these absurd mistakes; nor can their own Guides reform them, though they should recover themselves. It being so uncouth to such People (most which are Women) to close in a National or Parochial Communion; which many of their Leaders see, and bewail, but can't mend.

Rom. 16. 18. 1. Some dissent with an Eye on Profit; as in the Apostles times *They serve not the Lord Jesus Christ, but their own Bellies.* They part with Peace and Truth for Trading. They keep St. Peter's net to catch their Prey. Follow Sects to find Credit and Trust among them. Others leave the Church, to please some dissenting wealthy Relation. Others turn Preachers in Conventicles, damn-

Tit. 1. 11. ing themselves and Followers for a Livelihood; *speaking Things they ought not, for filthy Lucres sake.* Like some Petty-foggers that maintain strife to maintain Life. There is no hope to recover these, but by Bribing them as Knights of the Post with better Fees.

2. Others dissent out of Pride, that which threw Lucifer out of Heaven, and Adam out of Paradise, carries them out of the Church. What makes Dukes and Nobles refuse to keep their Church with the Common People, makes them to quit our Church. When Men conceit themselves great Saints, they will not worship with sinners, they say with the proud Jew, stand by thy self; if 65. 5. come not near me; I am holier than thou. Constantine's Acesius Theod 1. 4. will not go to Heaven with the Crowd. Thebulis separated from c. 21. the Church of Jerusalem, under Simon Cleopas, because he was not preferred before that great Man, saith Eusebius from Hegesip- Euseb. 1.3. pus, St. Paul, observed and derided this Pride in the Dissenting c. 29. Corinthians. Now ye are full; now ye are rich; now ye have reign- 1 Cor. 4. 8. ed without us; Because they scorned to be under the Apostles Guidance. Haughty Spirits will not stoop to lick up their own Vomit, nor will they learn from Greg. M. that good Men are nowhere alone but in Heaven. To learn these Men Humility is to perswade scumm not to swim, but sink.

3. Many also dissent out of inveterate Prejudice; as all the Nuns and Friars bred in the Roman Church, hate Protestants, though they know not why: but have learned it as Children their Mother Tongue by hearing. Some have suckt in with their Mothers Milk, a strong conceit, that Surplices and Organs are Popperty; and that our Liturgy is nothing but the Mass Book translated into English. Their sick Palates taste all things bitter. And are offended at any Argument used to convince their Error, because they would not be convinced. Some will not endure sound Doctrine but turn away their Ears from the Truth, says the Apostle.

4. Lastly, Some Dissenters pin their Faith on some fancies 2 Tim. 4. 3. Mans Sleeve. A Burger of Geneva said, if Paul preacht in one Pulpit, and Calvin in another, he would hear Calvin rather than Paul. This humour ran high in Corinth. Some were for Paul a powerful Preacher; some for Apollos an Eloquent Man; some for Peter a sound Preacher; some for Christ a miraculous Teacher. Thus was Christ himself cryed down by three to one. Such People believe in Man rather than God. And will comply with what their sweet Man saith against God. God's truth is not precious to them, for the sake of their precious Man. His Esteem oft brings Peace and Truth out of Esteem. If he pleads for Faction, he will drown Christ praying for Unity in his Church. These may change, if their Precious Man will Lead.

Very few dissent on the Notions of Presbytery, for the People understand not the Contest between the Bishop and Presbyter. Independentism draws, because the Vulgar are Ambitious enough

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enough of their Vote in the Church, and will therefore be hard to draw off.

C H A P. IV.

YE T after all this opposition, there is still good Hope, that some will close with us, when they shall see the *English* Church steady to its own Rules, and zealous to advance goodness by all ways they can. The two Presbyterians that wrote against *Fulwood* declare, that they will never separate from the Church of *England*. The Author of *Sacrilegious Desertion Rebuked*, speaks it as a fixt Resolution among themselves. And the Author of the *Reflections on Toleration not to be abused*, intimates the same thing. *Mr. How* tells the World, he never dissuaded any from Conformity, nor never would; in his debating the Reasons of Occasional Communion. And their justifying it shews, they see no sin in Communion with this Church; so that 'tis hoped they will soon see Reason to close with it. Especially seeing they are not all convinced that *Beza* was mistaken, when he told them, *That he trembled to think, they should Exercise their Function against the Will of Queen Elizabeth, and the Bishops. And that the People ought by no means to separate from the Church, tho' their Preachers were silenced.* And considering that the old Non-Cons thought, that if the Bishops did ordain, they might also silence, whom they had Ordain'd, if they found them faulty. And that if they could not suppress Men that thought themselves good, neither could they silence such as were bad; because they might think themselves good.

Nor are all Dissenters satisfied, That because they might Preach against the Prohibition of Heathen Magistrates, or gross Idolaters; that they may do the same, against the Commands of truly Christian Magistrates. They know a difference betwixt *Jews* and *Gentiles* that forbid the Apostles to Preach in the Name of Christ; and Christian Magistrates that forbid Men to Preach, that disquiet the Churches in the Worship of Christ, with their Divisions. *Bradshaw* a Non-Con against *Johnson* affirms such Men deposed, ought to be silent; and calls the contrary a false and seditious Assertion. And believes the Brownists would think, that if their Congregation chose a Minister, and after disliked him, and deposed him, that it would not be lawful for him to Preach any more among them. The History of the Reformation tells us; that Queen *Mary* did silence 12000, out of 16000 English Cler-

gy ; and that they endured it till they were licenced a fresh ; and *Burnet p. 2.*
those that had none, were silent till Queen Elizabeth succeeded. *Sop. 276.*
that our Dissenters may reasonably Judge, their Preaching in
Schism a sin, though the Magistrate suspend the Execution of the
Laws on them, by an Act of Toleration. And thence may
think it fit to unite themselves to the Church.

Besides, few of the Dissenters are clear in it, That Separation
from a true Church is lawful, if Salvation may be had in it. And *Juel. Def.*
therefore *Juel* in his defence of the English Church says, *Non tam p. 140.*
discessimus, quam ab ipsis diris & devotionibus ejecti sumus. The *Calv. Inst.*
same Defence makes *Calvin* and many others of the first Refor-
mers, though in truth Men could not live in the *Roman Com-*
munion without Idolatry, or most profound Hypocrisie.

We may add to strengthen our Hope, That *Calvin* (whom
Dissenters Reverence) hath solemnly declared all such to be
Traytors and Deserters of Religion, that withdraw themselves
from any Christian Society, where the Doctrine is sound, and
the Sacraments are rightly Administred. *Nec ullum,* (says he) *a- ed. 1. 4.c 1.*
trocius crimen fangi potest, we can't incur a more heinous Crime. *S. 10. 1b.*
And adds, there may be some faults in the Doctrine, and Admi- *S. 12.*
nistration of Sacraments, yet *dissidij materiam esse non debere inter*
Christianos. Yea, he goes farther, and teaches, That Men ought
not to separate for the faults of Church Members Lives ; call-
ing them *Aerios Demones*, that perswade to a Separation for it.
And reckons them Catharists and Donatists that do so. And
answers all their Reasons for such Separation in the following
Sections. Which are but the very same, that are now used. And
prove our Dissenters to be such from all the Reformed, as well
as Popish Churches. And directly overthrow Reformation for
purer Ordinances, when once pure. Why then should we doubt,
but some will recollect themselves, and bid farewell to their Dis-
sensions?

C H A P. V.

TH E way to Union, is not to dissolve the well settled, and
long experienced Method of Guiding the Church ; for that
may create greater Schisms, and inflame the Distemper of the Na-
tion. That may cast out more than it can gather in, and disgust
Friends, while we seek to reconcile Enemies. And happily may
have the same fate with *Car. 5. Interim*, or *Zeno's Henoticon*, to
please no Body. A new Rule of Practice like a new Shooe, will
be

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be apt to wring, though not wholly unfit. St. *Augustin* thought what might be approved for its Utility might be reproved for its Novelty. *David* would not venture to fight a Danger in Armour he had not tryed. Antiquity justly adds veneration, because it hath the Experience of many Ages to justifie it; and the Submission of many wise and good men to commend its worth; which no new Product can pretend to. If some despise their Forefathers grey Hairs, they may much more the Downe of young Beards. He that advances a change had need be sure the old is faulty, the new is better, or sit still. Many Holy and Learned Martyrs have sealed our Constitution with their Blood; which the eagerest for a Change will be loath to do. Nor is it Prudence to allow, that they shed their Blood for what a good Conscience can't comply withal, which the Dissenters make to be the Sense of its Alteration.

Tul. ep. 1. 1. *Neq; permanendum in una sententiâ conversis rebus, ac bonorum voluntatibus immutatis;* When things change, and the Wills of Good Men change, we may change with them. But here is no change of the things, nor are the Wills of Good Men changed, and for Whether-Cocks, what cause have we to change with them? *Hermas* Vision shewed the Church built with Square Stone; so exact that it seemed to him all one Stone. It would be dangerous to built it with round Stones, that can't lye steddy. Men that bring Changes into Fashion, dislike the Laws, slight the Publick judgment, disoblige the Rulers of the Nation, and justifie Dissenters; which may occasion one turn more than they never Dream of, occasioned purely by their mutability, which a Neighbour Nation hath sadly Experienced.

That which seems most securely to bring this Nation into one Uniform way, is to restore the Ancient use of Rural Deans and Chapters in each Deanary; which needs no new Law; nor any illegal alteration to effect it. By which the Right Reverend Fathers of the Church may speak often to their People, out of Consistories; and many Causes may be ended summarily, to prevent distastes against Spiritual Courts, and Excommunications for Trifles. By their help also (as will appear afterwards) the Doors of Ordination may be barr'd against all but Serious and Religious Minds. And the Canons in force may be safely and easily applyed against loose and idle Incumbents, or Curates, who may be required to countenance Piety in all People, and to do what Prudence shall direct, to put the Laws in Execution against immorality, according to our truly Religious Queens Proclamation. And instead of wishing, by them actually to restore the necessary parts of the good Discipline of the Primitive Church; which things

Hermas

Pastor 1. 1.
wis. 3.

things (with others they were formerly charged withal, as we shall shew in its proper Place) done with Care and Diligence, will work on the Minds of such Dissenters as aim at Piety and Peace. And will be a fair Step to satisfie the Desires of the Learned part of Dissenting Guides; unless they intend to dispute the Point of Ordination, and will uphold their Schism upon it, which can never be yeilded to them without making this Church Non-Conformist to the whole Catholick Church for 1500 Years. To which therefore 'tis hoped Men of Conscience and Learning will not be unwilling to Conform themselves.

The Primitive Discipline cannot be restored intirely, unless these Rural Deans and Chapters be restored to their Office as formerly. Because these will want the most useful Instruments for Application of Admonition. Reproof, Censures, and other Methods of Regulating the Church. What benefit that there is Balm in Gilead, if no Physician there to apply it to the Diseased? A Bailiff in the Hundred is but a mean Office, yet so necessary, that few Laws can be Executed without him. When the Church was in Infancy a Bishop might Execute much by himself, without Priest or Deacon, because a small Number might joyn in local and presential Communion with him, to exhort, Reprove, Instruct, and Censure, in his own Person, though he could not Convert abroad in the Latitude of his Diocess, which by the spreading the Church soon proved impracticable. Therefore he took into his Family many Presbyters, and sent them abroad, within his Line, to convert and admonish in the Bishops Name and stead. And by his Authority might Pronounce Excommunication, or grant Absolution. Thus far there needed no Rural Deans or Urbicare, nor Deanaries. But when the Church became so large, that whole Nations came into it, and Presbyters were placed in Titles; as St. Cyprian's Presbyter *Diddiensis*, and the *Laura* of *Egypt* gave the Specimen; and others following their Examples made Parochial Districts: The Church grew too big for a Bishops Family to manage. And the Circumstances of Discipline were of that Nature, that they could not be attended, but by such as were on the spot, to see that all were rightly Executed, that were order'd by Episcopal Authority. Then came the necessity of Rural Deans and Chapters.

That the Nature of Discipline was such as required attendance is plain. Because though the Bishop could Ordain enough for his Diocess, yet he could not inspect their Attendance on their Charge; nor could he know who brake the Rule of Faith or Manners, unless he were informed. Nor could he travel to every Offender to administer Admonition, or other Censure. Nor in Case of

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Crimes and Contumacy in them, could he observe the due Performance of Penance inflicted by the Canons; but must Create some other Persons to inspect the same; and to make true Returns of what was done.

Who else could look after the Penance, that each Offender was to sustain according to the Canons, in every distinct Assembly of the Diocese? As that the Idolater should remain three Years amongst the *πονηταίς*, and not enter the Christian Communion, as the *Ancyra* Synod resolve. Or to see that the Adulterous Woman keep off from the Communion, under Penance for seven Years, as is there further decreed. Or any for involuntary Murder five Years, and for voluntary till Death. Many other Canons of the same Synod, and of several other Councils, and Synods, have fixt the time and form of Penance; but what way is there to see to the due Execution, but by the means of those Deans and Chapters, seeing the Bishop cannot be in all Places, nor his Arch-deacon neither? But one of this Chapter is always on the spot to see true Performance.

Who can see that the Penitents keep in the Station that the Canons have set them, but by this means. The Laws of the Church place some among *προσκλαιούσις*, that stood without the Church Doors, Rolling themselves at the Feet of the Priest, and Laymen, with many Tears begging their Prayers as they Entred, and the Churches compassion toward them. Others were to stand without the Church, but might hear the Scriptures read, in the Narthex or Porch of the Church as far as to the Gospel; which Station they called *Ἄργοτοις*. Others might enter the Church, within the Partition, and stand behind the Ambo, or reading Desk with the Catechumens, but went off before the Offertory; which State they call'd *κατήλωσις*. There was another Station some Penitents must take; which was to remain in Prayer with the Faithful, during the whole Worship; yet *ταῦτα οὐ τασματῶ μήτε αξιόμενοι*, not favour'd with the Communion.

Baf. Ep. 3. This State they called *οὐσασις*, named all in St. Basil's Epistle to *Amphilochius*, describing how the fifteen Years Penance of the Adulterer was to be passed; which Rules could not be attended but by such Chapters as these Deanaries afford.

There are many other parts of Discipline (not necessary to be here insisted on) that will evince the Improbability of any Bishops acting it, with all the Assistance an Archdeacon can give him. The Experience of which caused the Dioceſes to be di-vided into these Deanaries; the neglect of which hath let down the Power and Efficacy of Religion among Men; which hath proved

proved a great Temptation to Men of Conscience (without Knowledge) to fly into Separation, and Men of no Conscience to despise all Religion, and profess Atheism, or Deism.

C H A P. VI.

THE Restoration of this good old Way, carries no great difficulty with it ; we need no New Laws to establish it, being the known Methods of our Church, as well as of our Neighbour Nation. Never forbidden by any Power, lawful or unlawful, but barely grown Obsolete by neglect. The Authority of the Constitutions are not repealed. The Church nor State never saw Cause to remove them. 'Tis plain one cause of their sinking was, Ortho's bringing Archdeacons to fit with them. The want of some small Allowance to uphold them might help. A quarter of what is spent on Schism would support them. And as Charges of Judges recover neglected Laws ; so may the Charges of Diocesans recover these.

The greatest Objection against their Restoration is, that ill endowed Clergy can't bear the Burden of Capitular Meetings. But it may be consider'd, they go but five Miles at farthest. Nor make they no Payments but Personal Charges, which lie on them wherever they are.. They may Retrench other Expences, to serve God and his Church this Way. We see Justices of the Peace serve their Country *Gratis*, why may not the Clergy serve the Church as freely. 'Tis confess Justices Estates are far greater, but so is their Post also ; why may not the Clergy be as free to serve Unity and Piety, as Sectaries to serve Schism and Faction ? 'Tis not impossible to find out some way to help the weaker Clergy. Her Majesty to her Eternal Honour, hath given a glorious Example to the Nation. If they can't see it, that have the Churches Patrimony in their Hands, they may be sure the God of this World blinds them. However, if the Predecessors of the Clergy have stooped to this burthen heretofore ; why should it now be thought insupportable ?

Some think it may hinder the Practice of the Civil Law, which is a Noble Profession, and deserves due Encouragement among us. But it is not the Law of Religion ; a Civilian and Canonist are two distinct Professions ; grounded, one on Imperial Edicts ; the other on the Church Canons. The Civilians pressing too far into the Church, have occasioned many hard Censures upon the Church and them. But the restoring these Chapter Meetings,

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ings, take not away any of the Bishops Courts, but hope to prevent many Suits, both in the Court Christian, and the Common Law; by labouring to instill a peaceable and patient Spirit into the People, which no good Man ought to be offended at. 'Tis a Duty on the Clergy, to use their best skill to end disputes at home in their Parishes. And to prevent all Crimes (if it may be) that their People fall not into the Intanglements of Law, nor under the Censures of the Church. Nor have we found the Civilians of any Foreign Nations, where these Rural Chapters are kept up, or Restored, to complain of this Constitution, as destructive to them, tho' the Civil be the Common Law of their Country.

C H A P. VII.

TH E Constitution of the Rural Dean and his Chapter are very Ancient in the Church; though it will not be very easie to determine, where, when, and by whom they were first settled. But we may reasonably suppose, That as the Churches grew, the Bishops that were most Conscientious, and careful of Mens Souls, within their Dioceses, took what care they could to inspect all their Congregations, which were compleat Churches for Worship, but not for Discipline. The Diocesan being the first compleat Church, under the Catholick, in which all things necessary to a Church were contained; as Ordination, Jurisdiction, Censures, and such like. But being not able to inspect personally, they contrived various means. Sometimes a *Chorepiscopus* was sent out, called the Regionary Bishop, who had often Episcopal Ordination, and oft without it, being but a Commissionated Presbyter; such were called afterwards Arch-Presbyters: sometimes they sent forth Presbyters that lived in their Families, both to convert Heathen, and inspect Christian Congregations. At length the Church increasing, and Presbyters fixing, the Bishops took the Advantage of civil Districts called Decennaries, and in each of them chose one Pious and Grave Divine to be his Dean, and added all other Incumbents in it, to be his Chapter, which usually were but ten Congregations, though afterwards great Districts growing into more Converts, were divided into more Congregations. And sometimes twenty lesser Parishes did but equal ten great ones, which made the Deanaries different.

Honorius in his *Gemma Animæ* says, this Dean was called *Arch-Presbyter*; and *Decanus Presbyteris Prælatus*: *Præpositus Alijs*

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ijs prælatus: Choræpiscopus qui de choro Sacerdotum vicarius Episcopi est; Prelatus & vice-dominus qui vicem Episcopi agit. The c. 182. de
French and Italians call him *vicarium foraneum* as we shall see *Sacerdote.*
anon. So *Linwood Archipresbyter idem est quod Decanus.* Lin. l. 3. tit.
Rabanus Maurus describes him under the Name of *Choræpiscopus*, and ^{1. not. 6.} *Rab. Maur.*
says such are *vicarij Episcorum—nec aliquid ijs magis licet in Ecclesia ordinare aut constituere nisi quantum ijs conceditur—Hi à so. Inst. Cler.*
la Episcopo Civitatis cui adjacent ordinantur sicut Presbyteri. And
in the next Chapter shews the use of these Men, *ut talibus adiutoribus usus, in populo innumeris multitudines facile gubernaret.* ib. c. 6.

Dr. Feild teaches what was done in this Church. That in former times Bishops for the better Governing of their Churches, chose out certain of their Presbyters, named Arch-Presbyters, and afterward Deans; and divided them into Urbicary and Rural Deans, to assist them in the Supervision, and direction of the rest. And shews *Gregory 9th's Decree*, That such an Arch-Presbyter should be settled in every district, to have an Eye to the Presbyters within it, minding with what industry they attended their divine Employ, and to inform the Bishop of it, as also to inspect the Behaviour of the People. And farther tells us from the second Council held at *Turone or Tours*, That those Arch-Presbyters being chosen by the Clergy, and confirmed by the Bishop, should not be deposed without the consent of the Clergy.

Yet *Godolphin* in his Repertory is quite contrary. He tells us *Repert. in* the Dean, *Non est perpetuus sed amotivus.* And *Lindwood* in his *Appen. p. 6.* Provincial tells us, the Dean is *ad nutum.* *Godolphin* sets down the §. 22. Oath the Dean takes at entring his Office. But it can scarcely *Lindw. l. 2.* be found in those words, in any Canon of the Church or Law of *tit. 1. annos.* the State, tho' usage may be so.

The Deans Office by our Constitutions, is first to call a Chapter, *Lindw. tit. Capitulum*, a little Head, over the Deanary, which *Otho* in his Constitution calls *Conventus*, of this Chapter himself is Head. The Common matter is the better managment of Religion in that Deanary. The Dean hath a Common Seal to fortifie any Instrument made by himself and Chapter. He is forbidden to inquire of *Darrein Presentment*, but in a full meeting of his Chapter by a Constitution made *Anno 1281.* nor unless due Sommons be issued to all Parties concerned; but could before that inquire by himself *de jure Presentantis & meritis Presentati*, tho' he could go no farther than to inform the Bishop. These Chapters were to be holden every three Weeks according to the three Week Courts of Decennarie. But the Law directs four times a Year, as Dr. Feild observes from *Lindwood*, and *Field I. 5.* the c. 29.

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Paroch. A. tisq. ad ax. 1444: the Industrious Dr. *Kennet* is right too that fixes at every three weeks, for the Constitutions speak both ways, one as a duty, the other in urgent necessity. Every Parochial Incumbent within the Deanary, being bound by Oath to attend the Chapter, and to share in the charge, and to take the Oath within one Year after his Incumbency. The Oath hath in it *salvis juribus Capituli.*

The business of these Chapters in particular was in them to publish all new Canons and Alterations of Laws, made in our English Synods from time to time, as also Royal Injunctions. And to declare all Sentences of Excommunication, with the Names of the Excommunicated, and the Places of their Aboard, that each Incumbent may acquaint his Congregation with it, that the People may be careful to avoid his Conversation. The Incumbents are likewise to propose what needs Reforming in their Respective Charges. And to consult on the best ways to remedy what is amiss. The Dean is also to inspect the Manners and Morality of his Clergy. And twice in the Year to visit all the Churches of his Deanary, that they be kept clean and timely Repaired. And all are to advise by what good means they may propagate Piety in the Deanary. And to appoint fitting Persons to admonish lewd and wicked Men. And to conferr with Papists and all other Dissenters, in order to restore them to the Christian Communion.

There are many other things set down in the old Constitutions of this Church; as to induct the Instituted Incumbent. But *Archbishop Boniface Cautions*; That if on a Trial, the Right of Patronage falls to another, the Bishop or Dean must admit him, the Conquering Patron presents, if fit, and the Church be not full, as the Glos notes. The Dean was also to make Inquisition, and certifie the Benefice to be void, which the Candidate was to shew the Bishop. And *Stratford's Constitution Orders*, that no more than twelve pence be taken for it. So the Dean upon inspecting the Repairs of Churches, and Church-yards might take money as a penalty for neglect, but is required to give it towards the Repairs. And not to burden Churches by great Numbers, or Equipage. Here they pass under the Name of *alij Ordinarij*.

Lindw. 1.5. tit. 16. cap. Presbyt. As in another of *Robert Winchelsea*, they are called *Praesidentes*, who may allow a Stipendiary Priest to hear Confession. Here also were all Purgations against Publick Fame, to be received within that Deanary, where the Fact is supposed committed. Six hands being required in Fornication, and twelve in Adultery. The Deans are here called *cateri Ordinarij*. The Deans by custom received the Confessions of all the Rectors, Vicars and Priests

Priests of the Deanary, which being neglected for a long time, Walter Archbishop in Anno 1322, closely revived it again. Ste-ib. l. 5 tit. phen Langton discharged the Dean from Confessing to the Bishop, 16.c. licet. tho' an Ancient Custom.

The Dean and Chapter were to take notice what Churches in the Deanary were void; how long they had been so, and by whose neglect, and what Intrusions were made into Churches. ib. And farther, to examine what Authority Substitutes had to supply others Places. In a word, the Deans Office was much the *feild ubi* fame with the Archdeacons; that is, *in spiritualibus mere con-prius*. *fistit*, says Stephen Langton, and therefore decreed by him, by no *Lindw. l. 5* means to be let to Farm. The like is decreed by *Otho* for the *tit. 14*. some Reasons. And therefore he charges them not to prolong *Suites* *Otho tit. 7* before them, nor to hinder Peace. Deans may hold Pleas in Ma- *tit. 20*. trimonial Causes, but not conclude without the Diocesan. *Otho* *Othob. tit. 5*. *ben* in his Constitutions hath tyed them to inspect the Clergies *tit. 23*. Habit, that it be Grave and Canonical. And that all Inventories *ib. tit. 14*. be shewed them to consider the Reasonableness of the Valuation. *tit. 25*. He is to serve all Citations in the Deanary by himself or his *Rab. Maur.* Bedel; and the Court whence it comes, is to believe the Re- *l. 2. c. 30*. turn he makes. He is also to reconcile Penitents; but not *sine jussu Episcopi*.

These Rural Deans had also power to suspend any Incumbent in their Deanaries from the Exercise of his Office, upon just grounds. As also to suspend any Person from the holy Communion; but to go no farther, until they had represented the matter to the Bishop in his Court, or in a Diocesan Synod, which every Bishop *Grat. dec. part satis. c. Annis.* was to hold once in a Year. And then it seems they might go on if the Synod directed, even to excommunication. For *Lindwood Lind. l. 5*. allows the Dean to Excommunicate, but says he could not Certifie *tit. 17 ges.* the King upon the Excommunication, but that must be done by the Bishop himself. *Boniface* directs, That the Deans Excom- *ib cap.* munication should not be delivered but by his Apparitor or *Item contr.* Bedel; nor without the Deans Letter to the Party that is to *gravam*. publish it. And *Peccham* requires that the next Sunday after e- *ib. cap.* very Chapter is held, all the Chapter shall declare to their Con- *malum*. gregations who are Excommunicated there, or elsewhere, that are published in the Chapter.

The Synod *Auxerre in Burgundy*, held, says *Sirmondus*, An. 578. *Antiff. can.* lays a heavy charge on all, to Reverence the Admonition and Re- *44*. proof of this Officer.

Otho decrees that the Deans Seal *tantum nomen officij habeat in- Otho tit. 27.* sculptum. And by it he is to cite Chapters, celebrating them *Lindw. l. 1*. de tribus in tres, vel de quatuor in qua Stuoreptimanas. By these *tit. 17*.

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Lindw. 12. also they Sealed Certificates of serving Citations, and other Acts
tit. 2. cap. of Moment.

excus. Their declining, appears by *Walafridus Strabo* to be pretty

Strab. de reb. eccl. early. For he notes, *Decani sub ipsis Vicarijs minora exercent*,
they were then below Vicar Generals. But *Otho's Constitution*
c. 31. gave the dead blow as before is noted: The Archdeacon being
Otho tit 20. commanded to sit with them, and to Instruct them in the sense
of the Canons, and the substance of Baptism; so that they must
meet, not as Judges, but as Catechumens. And the Archdeacon
that anciently might not sit before a Presbyter, without his leave,
is now commanded to be made Priest, and to take place of the
Dean; and soon after Commissaries, and Officials took
place of them also. They say this was done *propter imperitiam*:
But when *Otho* gave a stop to Deans in concluding Matrimoni-
al Causes, without acquainting the Bishop. He well inhibits
Archdeacons and Abbots, and all their Delegates or Officials, in
the same Constitution.

Otho Can

24.

Repertor.

c. 7. §. 4.

The diligent *Godolphin* tells us, the Office of the Rural Dean,
is at this Day nigh extinguished, by that of the Archdeacon, and
Bishops Chancellor, yet in some parts of this Realm, 'tis still in
force. 'Tis pity it is not in all: considering that the Churches
Discipline fell with it, and Piety is much decayed by it. *John de*
Anthon a Prebendary of *Lincoln*, casts some Reflections on
them, but 'twas to advance Civilians, and to trample a sinking
Interest.

Synod Trid. Yet many Churches have seen the mischief, and endeavoured
Session 24. the Recovery of these Deans and Chapters; Witness for the *Ro-*
man Church, the Council of *Trent*, in whose 24 Session, though
they reserve Matrimonial Causes to the Bishop, yet they continue
him his right of Visitation. And where they enjoyn the Visitation
c. 20. de Reform. of Primates, Metropolitans, and Bishops do also require that
Archdeacons, and Deans visit in their usual places where they
were accustomed to do it. Their duty is there set down to
preserve sound Doctrine, to expel Heresie, to defend morality,
to correct the lewd, to exhort people to Religion, Innocency
ib. cap. 3. and Peace, and what else prudence shall advise. And to require
Refor. nothing from the People visited but Victuals, in which they ad-
vise them to be moderate; allowing all leave to pay for Victu-
als in money if they please.

Rhem: The Churches of *France* have also acted their part, appears by
Syn. can. the Provincial Synod of *Rhemes*, celebrated by *Charles Cardinal*
17. Anno 1579. of *Lorrain* their Archbishop; in which the Office of Rural Deans
cap. 12. 13. is well described. And in their Laws of the Foundation of Se-
minary

minary Schools, they intricate the Magistrates aid about their Foraneous Vicars, and Arch-Presbyters, and Synodal witnesses, which are but different Names of Rural Deans.

We farther see the care of the Synod of *Aquens*, under *Alexander Carnigian* its Archbishop, held *Anno 1585*, in which this *Cabassutius* (it may be) thought *cabal. not. eccles. in* it a new thing, for he speaks of it as such, saying, *Instituit soda- Conc. Aqu. litatem, distribuitq; vicarijs foraneis certas Dioceſes regiones, qua- can. 10. p. rum singulae octo circiter Parochias complectebantur ; in quarum me- 647: dio fixum sedem habentes, singulos ibi degentes Parochos, aliosq; sa- cra Ministeria obeuntes Clericos, semel unaquaq; hebdomade congre- gabat, &c. where they began with Prayer, then considered Cases of Conscience ; then heard Complaints , then adds, *Invigilabat vicarius foraneus moribus & Ministerijs Parochorum, & aliorum sibi commissae Regionis Sacerdotum. Prætereaq; Cultui & Reparati- oni Ecclesiærum ; & ubi cunq; opus erat ad Episcopum referebat. Etiam de Ordinandis Regionis sue Clericis, an idonei, an capaces, vel aliquo defectu laborantes. Iſtiuſmodi vicarij jurisdictionem nul- lam habent nisi quam libuerit Episcopo ipsis impertiri, suntq; amovi- biles.* One may see by this Account the Author did not know this was the Ancient Custom of the Church ; and therefore thinks the Bishop did but imitate the late but best of the Roman Saints *Charles Borromæus* ; who did the same thing before in the Province of *Milan*. He hath also made strange work with the 7th Canon of the 2 Conc. *Turon*. as if it intirely took away this Rural Dean, both name and thing ; but 'tis much otherwise represented by other Men.*

Our Islands also of *Jersey* and *Guernsey* were anciently two Rural Deanaries in the Bishoprick of *Constantia*, in the Dukedom of *Normandy*. And their Visitors in Church Affairs, were their reſpective Deans ; having the like Power as our Chancellors and Archdeacons now use, in each Dean. And so they continue to this day ; but are Members of the Diocels of *Winchester*, to which they were added soon after the Reformation. And had *Heylins life* their Jurisdiction settled ; Fees appointed to the Deans, and a *of Laud* Revenue established, but accountable as other Deans to the Bishops *1637* of *Winchester*.

That our Church hath shewed their kindness to these Deanari- *Tract de es*, appears by a Treatise published by Authority, call'd *Reforma- eccl. & Mi- tio Legum Ecclesiasticarum Angliae*. But when the Commissio- *nistris c. 5.* ners had done it, the Legislators let it fall. Yet *April 3. 1571*, *de Archi-* the Convocation set it on Foot again, and order'd the Archdea- *presbyter.* cons to give notice to their Bishops, what Incumbents in their se- veral Deanaries were fit to be chosen Rural Deans ; yet this for- ward-

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wardness hath produced little to this day, but the Churches good-will to its Restoration.

The Non-Cons also did urge the Restoration of these Deans and Chapters in the Conference at *Hampton-Court*, to have those meetings settled every three Weeks. They affirmed that *G. G. his Church of Elizabeth*. The Reason of the Desire was for Prophecy saith *Brit. p 267.* the Author. And 'tis probable for that Reason it was denied ; seeing it was not desired upon the Constitutions of this Church, which enjoys not Prophecy, but assistance to the Bishops in their Government of the Church. 'Tis plain the Learned King *James* suspected their aim, by his Answer, saying, *If you aim at Scotch Presbytery, it agrees with Monarchy, as God with the Devil.* But ours agrees well with the advancement of true Piety, which all Christians of what Denomination soever ought to endeavour.
ib. pag 268.

Seeing then both Papists and Protestants, Bishops and Presbyters, Conformists and Non-Conformists have so earnestly desired the Establishment of Rural Deans and Chapters, what must he be that opposes it ?

C H A P. VIII.

THese Deans well chosen, are the best Schools to reform Errors in the Clergy, whether they lie in the Understanding or Will. When they shall see an Eye so near them, and consider he hath power to suspend for Immorality, and that their Errors can't be hid. And that they are to be reprovers of others, which will bring their own faults to light by recrimination. And that they are members of a Body that cannot lie under Scandal, and have daily Examples to conform to ; and knowing nothing will pass Current but *Vrim*, clear and pure Doctrine ; and *Thummim* Integrity in Conversation : And that every Month they will be under the Brow of Correction, they must have a Dog-like Impudence if it do not reform them. Their very Busines will enforce them to be Pious and Sober. How can they urge Men to Pray every Morning and Evening? to sanctifie the Lord's Day? to prepare themselves to Communions? And to give and Explain small Books to their People, and conferr with them about their understanding of them, without Reflection on themselves? How can he chuse but teach himself while he teaches others? Wont the same Purge that cleanses the Patient, do as much for the Physician? Can't the same Lancet that lets out the Sick Man's cor-

rupt

rupt Blood, let out the Surgeons also. Un savory Salt in these Meetings, will soon be cast to the Dunghil, and trampled under Feet. Weeds in a Garden are in more danger to be plucked up, than in Fields. *Pharach* himself could not endure a Frog in his Chamber.

Besides, one Coal is apt to kindle another, when together. *Sclumen* knows, he that converseth with the Wise, shall be Wise. If a Man frequent sweet Odors, he will carry home a pleasing Perfume. How should Communion of Saints, but work Communication of Saintship? Poets feign that *Apollo's* Harp laid down on a Stone, while he built the Walls of *Alcathee's* Labyrinth, the Stone gained a Resonance, like the sweet Aires of the Harp. Good Mens Conversation, will leave Impression on Profane Minds. There is a charming Beauty in Holiness, sufficient to Captivate Affection, unless the Heart be Flint; yea Emulation in Societies, usually kindle sharp Incentives to Zeal in Religion, which wise Men have expected.

Hence came the Pythagorean Sodalities, so sacredly Decreed by their great Master; which also was done by *Lycurgus*, call'd by *Polybius συνέδρια*, and by *Strubo συντίτια*, and by *Zamblichus Kouvolius. A. Marcel.* To this end too were the *εταιρίας* in Italy to advance Love, and all l. 15. c. 9. Virtuous designs. *Tertullian* observes this custom among other *Tert. Apol.* Heathens, and wishes Christians would do so too, which they c. 39. were no strangers to, appears by their *Agapæ*, so severely forbid- *Plin. l. 10.* den by the Roman Emperors, on suspicion they were Nurseries of *ep. 97.* Rebellion, as it seems the other *Heterix* were.

But here 'tis unreasonable to suspect, because these Chapters are only to support the Government of the Church, which is the surest stay of the State; and never yet fail'd it, since the Reformation: Nor is like to do, by the known Principles of its Members.

That the World hath had *Complices* and *Consentes*, is certainly true; and that these Words always signified *Fratres in Malo*, well be allowed the Accuser. But that these Chapters should be such, may as well be charged on all Christian Congregations, that meet only to glorify God, seeing those Men are but the Heads of those Assemblies; and design only to carry on the Christian Discipline to the Reforming our Parishes.

'Tis true, Mens minds are full of Iuspicion, as *Burnet's History of the Reformation* shews: Telling us, that when a Motion was made in Parliament, to enable the Spiritual Jurisdiction to p. 2. lib. 1. punish Faults; the Lords said, the Bishops and Clergy were still Papists in their Hearts, and might turn their Power against Protestants; and so the Bill was cast out, the Gospel hindred, and Sin

Sin unpunished. A strange Suspicion! could the Lords Read their Hearts, or were they Read to them? Might not all others have suspected the Lords, that they stopt the Church Power, least it should have hindred many of them from turning Papists? As since some have done. But here even Suspicion hath no Place; seeing these Chapters ask no new Power, but what Religion, and Ancient unrepeated Constitutions and Customs of the Church have given them.

The main danger is, That some Lay-Courts may incumber their best Steps towards the Advancement of Piety, by their Prohibitions. They having of late Protected Men from Penance, for breaking the Ninth Commandement; not suffering notorious Slanders to be Punished in the Court Christian; where nothing is farther intended, than to bring Men to Salvation by Repentance, for their Scandals, and to restore good Men to their Good Names, which is a necessary part of Justice. By this, Courts will not suffer Men to be punished for breaking God's Law, and Patronize their Sins, and draw guilt on their own Heads, and further a sinful wretches Damnation, unless Impenitent Men may be Saved. Such Prohibitions are Encouragement to Slanders, and therefore against the Interest of all good Men; and tend to destroy the best of Properties, a Good Name.

C H A P. IX.

THese Chapters well Restored, are likely to make good Societies for Reformation of Manners. We see what Pains our Gracious Queen takes to make her Subjects a Religious People; How desirous she is to make her *English* People a wise, modest and Religious Nation; That she may banish those Sins from her Territories, that depress the Glory of any People, that offend God, prove scandalous to good Heathen, and eat out both the Reputation and Safety of any People; and usually stop the Successes of the wisest Counsels in the World. The Education that good Parents strive to give to their beloved Children, she attempts to give to her Dear Subjects, to clear them from such Words and Behaviour, as can't be learned any where but in bad Company; and serve to little else, but to make them hateful to the Good, and ridiculous to the Bad; to make them the Grief of their true Friends, and Rejoycing to their Enemies.

How little Success, this her Pious Care obtains, appears by the impudence of those Sins, in almost all Places. *England* yet sees
Drunk-

for Parochial Reformation.

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Drunkenness Reeling in the Streets ; Whoredom set to Sale in Stews ; Oaths, like Interjections heard every where, expressing the sudden Paffion of the Mind, and sometimes makes up the Cadence of the Sentence. Curses are hurled at Peoples Heads, for want of Stones. Travellers Ride down the Honour of the Lord's Day ; and dare the Cowardly Officers to defend it, with their Worship and the Laws of the Land : One would think they believed the Laws should Execute themselves. Experience proves, 'tis more safe to break the Laws, than to Execute them ; and that 'tis less dangerous to Sin, than to punish it. To laugh at God and Religion, is the best sport of the Company, in many Places. There is scarce a Parish, that hath not more Oaths Sworn in one Day, than are punished in Seven Years. Dutiful Subjects! that will not Reform one of these Sins at all their Princes Intreaties.

But there is yet Hope, that these Chapters may do something to the Brow-beating these shameles Sins. The dissuasions from their own Ministers, being Personal, and acting in Combination, will go far with Men, not quite Profligate. If these fail, the Dean follows with his Grave Admonitions, which may go farther than a small Pecuniary Mulct, because attended with publick Scandal ; especially, the Dean having Power of Suspension, in case of Rejecting all kind of Admonition. And tho' the Commission of such Sins, are usually in Ale-houses and Taverns, and in lewd Company, where Clergy may not come ; yet some Spectators or Auditors may be prevailed with, to shew the Crimes to some of the Chapter ; who finding no Redress, but Hatred and Derision upon their Dissuasives, may give notice to some Justice, that will Act out of Conscience, and so bring the Party to Confession, or the Witness to his Duty, and the Offender to legal Punishment.

Debauched Men, commonly meet not in Parishes, where watchful Ministers live, but creep into other Places : But when they see all Parishes influenced with the same warmth against Sin, they will not find it so easy to avoid Punishment. Ill Men are apt to fire their charge of Malice against Prosecutors ; but the Magistrates Prudence may prevent their mischief, and protect the Informer.

The Officers also of each Parish, may be urged by the Members of the Chapter, in their several Stations, to be often abroad, inspecting the behaviour of their People ; that they may deliver themselves from the dreadful Crime of Perjury, and save the People from their Ruin, the Laws from Contempt, and Country from Scandal ; and may Answer the just Expectations of her Royal Majesty.

C H A P.

C H A P. X.

THE Execution of Canons and Constitutions of any Church, is to be minded by the Bishops of the same Church; 'tis their Province to charge the observance of them; They must Rule, *Apost. can.* (says the Apostles Canon) but Decree nothing without the Consent of all, that so Concord may be maintained; intending that they should Rule by Canons made, but to make no new ones without Consent of all. This therefore may be hoped from them, That they will Require the Laws of this Church, to be put in Execution, concerning the Rural and Urbican Deans and Chapters, Provided they be not contrariant, to the Laws, Statutes and Customs of the Realm; nor to the damage or hurt of the Prerogative Royal, as the Statute of *Henry VIII.* provides.

'Tis acknowledged, there is a Constitution made by *Henry Chicheley*, in the Reign of *Henry VI.* An. 1430. That none should Execute any Ecclesiastical Jurisdiction, *nisi juris Civilis aut Canonicum gradum aliquem ab Oxoniensi vel Cantabrigiensi Academiâ accepisset*. But this drew all the Censures of the Church into Unconsecrated Hands, and corrupted Spiritual Jurisdiction into Mystery and Trade; making Courts Christian the hatred of this Nation: Nor was the Canon made in his Synod, which was held *Anno 1415*. And therefore not added in the Canon where it ought to have been, that takes away all Spiritual Jurisdiction from Married to twice Married Clergy, or from any Layman, which affirms it a scandal to a Church, that any Laick should judge the Clergy, or meddle with Ecclesiastick Jurisdiction, which, how well it agrees with Commissaries, Officials, that are Laymen, &c. let them judge.

Lindw.
1.3. tit. 3.
de cler.
conju.
ib. in fine.

The Common-Law Courts think any Man may be a Judge, or have Jurisdiction in the Courts Christian, in such Cases as belong not to the Bishop *de mero jure*, but are given him by the Favour of the Crown. But how such can issue out Letters of Suspension, or Decrees of Excommunication, their usual compellatory, must be left to them to consider. But Chicheley's constitution decrees *Sententiam majoris Excommunicationis incurvant ipso facto*. 'Tis probable this Registered among Chicheley's Acts helped to corrupt the Church by limiting jurisdiction to degrees of Civil or Canon Law.

Now for all Ancient Canons that were binding in this Church, the forecited Statute Resolves (under the Limitations mentioned) *Anno 1534.* they should remain in force, till a Review of them were made by

by 30 Persons, or rather 32 Commissioners, 16 to be chosen out of the Parliament, and 16 more out of the Convocation. This Review more than once entred on, came to nothing, but that Product call'd ; *Reformatio Legum Ecclesiasticarum* : Altho' King ^{Anno 3.} Edward 6. passed an Act in Parliament that named 8 Bishops, and ^{Anno 6.} 8 temporal Lords of the upper House, and 16 of the lower, to Review the Canons, which the Act of Henry VIIIth left in force. The King by Commission named the Men, and to ease it November 11. 1557. Commissioned a Sub-Committee to prepare the Canons for their Judgment, Men of known ability and Integrity, being Archbishop Cranmer, Goodrich Bishop of Ely, Dr. Cox the Kings Almoner, Pet. Martyr, Dr. in Divinity, May, and Rowland Tayler Doctors of Law, John Lucas and Richard Goodrick Esquires. But the good King soon dying, the whole labour ended in a Miscarriage. And tho' it be a thing necessary, was never since Resumed.

However, it appears that all the Canons and Constitutions that did bind this Church as to its Government, before the making Henry VIIIths Act, under its Limitations, do now also bind as the Laws of the Land ; seeing they have the same Authority with all other Laws. And so much have many Judges declared ; and Sentences of Law pass frequently upon the Canons, the Proviso being saved.

It may be Objected, that by a Statute of Henry VIII, it was 37 Hen. 8. allowed Doctors of Law to execute all manner of Ecclesiastical c. 17. Jurisdiction ; which seems to infer that those Deans and Chapters are laid aside by that Statute. But the Statute relates to the Bishops Consistorial Courts, where they may advance whom they please, without prejudice to the Authority of Rural Deans and Chapters, who immediately Act under the Bishop in a collateral Line, nor doth the Statute make it necessary to use Lay Doctors, but enables the Bishop to use such if he please, nor are the masters under these Rural Deans, the Business of Chancellors and Commissaries, though they may be great helps to them, as far as they seek the good of the Church ; and aim not at multitudes of Suits, or to hold fruitless Visitations ; where an *Omnia bene* with the Fees, is as welcome as the justest Presentment to Reform wickedness. However, 'tis evident these Chancellors and Commissaries, &c. can't carry home Ecclesiastical Discipline into particular Congregations, and much less apply it to every individual Conscience. For want of which the Vigour of Discipline is in a great Measure lost. And when it doth come home, 'tis load-ed with so great charges to the People, that the Benefit is miserably imbibited to them. Whence we have reason to think nothing

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could more oblige the People to their Dioceſan, than uſing the Consistorial Power leſs, and the Rural Deans more.

Bacon hist. part. 1. Nathanael Bacon observes that Episcopacy is a lofty Tree, that exalts its Head amongst the Clouds, like ſome ſtrange Meteor, but hath no Root in the Earth, merely depending on Royal Power. The Reason muſt be that he ſaw it not to reach the Earth: Yet it did do it effectually, when the Bishop was choſen *Clero, Nobilibus, & Plebe*. For every one loves its own Choice. And it may do again without exposing it to the Heats of the Populace that uſually ended in Murders. The right uſe of this Rural Chapter, being the ſtrongest ſpurn to hold it fast and ſteddy, that Popular Commotions may diſturb it no more. The Presbyterian Eccleſiaſtick Drum would no more beat up for Rebellion. Nor Independents glittering Ax, behead our Church and State, in the Persons of our Glorious *Charles*, and Religious *Lawd*.

But then the Deans muſt be well choſen, that they may ſincereley endeavour the promoting of true Piety among the Clergy and People of their Deanaries, as well young as old. In which Choice there is no room for Friendship, or Affection; but reſolutely to take the beſt Man for the Purpose, or all will miſcarry.

Nor need we fear that ſuch Deans and Chapters will be found contrariant to the Law, or repugnant to Royal Authority; ſeeing that very Certificate of all the Judges in *England*, made in An*July. 1. 1637.*wer to the Question of the Lords of the Star Chamber, about the Lawfulneſs of Church Proceedings and Viſitations, Resolves; That Bishops, Archdeacons, and other Eccleſiaſtical Persons, may keep their Viſitations, as uſually they have done, without Commission under the Great Seal ſo to do. Nor ought they to do any thing but what the Dioceſan himſelf may do; for they Act by his Power, and in his stead. So that if their meeting be unlawfuſ, acting regularly under him; his power would be alſo unlawfuſ.

What is moſt of all to be feared is, what befel the Learned and holy Bishop *Robert Grosſhead*; who having viſited each Deanary in his Dioceſs, gave all his Clergy order, to inspect the Lives of all People in their Precincts, which it ſeems they were thought to over-do, in the Opinion of thoſe, that filled the Ears of *Henry IIIId.* with ſad complaints about it, ſo far that they prevailed with the King, to forbide the carrying it on any farther. It may be the preſent Age may be as Reluctant as that, to a Reformation. However 'tis now the Royal Command that Reformation be endeavoured. Nor is the good Discipline of the *Ang. sacra part. 2 vi. fit. dioceſe.* Church

Church to be suppressed to save Profaneness. That were to suspend the Law, to save the Malefactor in his sin, in effect to destroy him also.

C H A P. XI.

NOR is this all the Benefit may be expected from the Restoring this part of the Ancient Discipline managed by these Deans and Chapters. For 'tis a reasonable Allegative to draw the good, and learned part of the Dissenters into our Communion.

The Presbyterians do generally believe Parochial Congregations true Churches of God for Worship and Doctrine; else how could they joyn with us in Occasional Communion? Nor do they think, every worshipping Church ought to have Power to direct Censures, which they refer to their Presbyteries; and therefore charge it not as a fault that our Congregations labour under Nor do they regard those trifling Attacques of other Sects. That Parochial Congregations want the efficient Cause of a Church, which is Christ's Institution; seeing Parishes were made long since Christ's time. For they affirm, 'tis the Will of Christ that such Christians as live together should worship together, which is a Truth, and gave Names to Parish, and Diocesan Churches, signifying People that live by or nigh together. 'Twas this gave names to the Churches of *Rome, Corinth, Galatia, Ephesia, &c.* And such were the Ancient directions of the Epistles to the particular Churches. *Tu exklonia τε οὐκ τῇ παροικεῖσθαι Παῦλος.* To the Church of God living about *Rome*.

Nor do any affirm that Parishes are true Churches, but that Parochial Congregations are in *England* true worshipping Churches. They are only called Parochial Churches Metonymically, for the Assembly of Christians contained there. But to avoid Confusion, and to let an Incumbent know his Charge, and to shew whence his maintenance must rise; and to take care of Converting all within his Parish, as the Bishop doth within his Diocese, by Positive Law directed by the Light of Nature, Parishes are made the Bounds of Incumbents Care. And thereby Christians are taught whom they should obey, hear constantly and joyn with; else two or three Guides might enter the same place and distract the People. Every one living within the Parish is subject to the Ministers care to convert him, though he be no Member of the Church, because not yet converted to Christianity.

*Paul Bayn.
Dioc. Tryal
p. 12.*

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They that affirm the Material Cause of a Church is wanting in our Parties, are to be reproved for their Uncharitablenes, giving judgment against Men Baptized, and professing Obedience to the Gospel, by constant attendance on God's Word and Worship, as Men without God in the World; such rash Judgments call for a Sigh, rather than a Reply.

While Dissenters thus Censure Parochial Communion, their *Bax. Sacri.* own Guides do often Regret their heady Censures. And wish *leg. desert.* they had the same Meekness, Patience, Guidableness, and Obedience, ^{p 103, 104} they observe in many of our Parochial Congregations, the greatest hinderance of Union lies in the conceited headiness of their People. The greatest complaint their Guides make is, That we keep not our Communions so pure as they would have us. When therefore they shall see us set heartily upon Reforming, and Refining our Communions, we have great Reason to expect they will close with us. However we shall endeavour to remove that Stumbling Block out of their Way to Union.

Nor our Parochial Churches such Bugbears, That Independant Teachers were scared at them. For till St. Bartholomew 1662, many of them were Parochial Incumbents, and probably had continued so still had the Laws permitted them. Now like Foxes they dispraise the Grapes they cannot reach. Their own bad Titles outed some, and the Bill for Uniformity scared the Rest, yet Uniformity in Worship is what all good Christians wish for in every National Church. Without which lasting Peace is not to be had. In truth no Nation can comply with the direction of the

Phil. 3. 16. Gospel without it, namely, unless they walk by one and the *1 Cor. 1. 10.* same Rule, and speak, and think the same things; and with one Heart and one Mouth glorifie God. Even the very People that destroyed the Churches Uniformity gave Testimony to it, in the Ordinance for settling the Directory, shewing they did it to bring all to one Uniform Order.

And their Covenant agreed in a Resolve to bring the Churches of the three Kingdoms, into the nearest Conjunction and Uniformity in Religion. And the Preface to the Directory says, *they set it forth, to give some publick Testimony of our endeavours for Uniformity of diverse Worship.* And the Scots call the Assemblies larger Catechism a necessary part of the intended Uniformity in Religion. And in their Approbation of their Confession of Faith, they call it a Principal Part of the intended Uniformity in Religion. So that Uniformity is only out of Fashion with them of late.

St. Paul's Companion Hermas 1. 1. thought the Church so all of a Piece, *ut Commissura eorum non patarent.* He could see no joyn. All stones that had Fissuras, or Scissuras, were cast away viz. all Men qui in cordibus discordiam habent.

The

Scotch Co-
enant
Act 1.
Prefac.
Direct.

Act of Aug.
27. 1647.

Hermas 1. 1.
viz. 3. 3. 2.

S. G.

The Presbyterians heretofore were only Non-Conformists, and in their Assembly in 1648, they took up the Cudgils against the Separatists. And if we believe Mr. Baxter, the most Learned and worthy of the old Non-Cons wrote more against separation than the Conformists. And the present Non-Cons have not more wisdom, Learning, or Holiness than they, and as a Testimony of it, have given up the Cause, so briskly contended for by the Assemblers heretofore. But why may they not consider at last, how great their Sin of Schism is, and how contrary to the Spirit of the Gospel, and so return with their guidable, or forsake their ungivable Flocks?

Baxt. def.
of cure in-
trod. p. 55.
& 88.

But whatever they may resolve on; if we take care by these Chapters to ply our People with good Example, and pressing Exhortations, and furnish them with good Books, and prevail with them to read, and take an Account of their Proficiency in them: We shall bring them by Divine Assistance, to that share of Knowledge, and Practice, that will render our Parochial Communions the best Nurseries for Heaven. And shame them that forsook good Soil and fled, leaving it to bring forth Weeds, for want of Cultivation. It may be, those that by Separation would leave these poor Souls to perish, may find it hard to Answer the great Shepherd of the Sheep for Deserting them.

If it be Objected, That our Liturgy will stop Dissenters from coming to us. We can say from Experience, That Grace hath thriven better under its wings, than it hath done in any other way we have known. For many of our People are (as far as we can judge by their Profession and Practice) Lovers of God and Religion, meek, patient, guidable, humble, peaceable Men and Women; obedient to their Superiors, loving and charitable to their Neighbours. That all are not such, may be attributed to the weakness of their Brains, or strength of their Passions and Lusts; or greatness of their Temptations, or their Way of Livelihood that corrupts some; or their natural Constitutions which 'tis scarce possibly compleatly to Master. But can't well be charged on the Liturgy, that works so well on others.

Nor is it like to give Offence to the Learned, that we use a Liturgy, seeing 'tis an approved Rule, *That whoever separates from any Church, upon a cause common to all Churches, makes a sinful separation.* For then he must be a Separatist from all the World beside his Gange. And would have been such for a Thousand Years together, could he have lived so long. He could not have communicated with Jesus Christ, nor his Apostles, who lived long, and Christ dyed under the Liturgy of the Jewish Synagogue. The Apostles kept at first to the Temple at the Hours of Prayer, being

Act. 3. 1.

ing

*Baxt. ubi
priv.*
*Grav. Conf.
p. 12, 13.*

ing the ninth Hour, or three in the afternoon. *Baxter* openly declares he could not bear with such a Separatist. And the *Grave Confutation*, approved by the old Non-Cons, says, *such stinted Forms in the Ordinary and General Occasions of the Church, are many times more fit, than those which are called conceived Prayers.* Forms are of very good use for Private Devotion, as the multitude of Books, and a greater Multitude of Men and Women that use them find by Experience. But they are absolutely necessary for Common Prayer, where the Occasions are generally the same. And where joint Assistance and Approbation ought to be had, least the weight of a thousand Souls should depend upon the Piety and Parts of one single, and (it may be) a weak Man. Upon which consideration a truly tender Conscience would be afraid to depend upon himself without these helps. And he must be a Man of some Assurance that distrusts not his own Ability.

*Ball cont.
Can. part
2. p. 8.*

*Clem ep. I.
ad Cor.
§. 40.*

However a National Church can't be without a settled Liturgy, that thereby all People may see our Terms of Communion, as to Doctrine and Worship; that they may Judge the Grounds of Communicating with us. Which extemporary Effusions cannot do, because they are various, and but the Conceits of a single Man, Mr. *Ball* of *Northampton* a Non-Con, tells *John Can*, a fifth Monarchist, *That most things in our Common Prayer, were to be found in the Liturgies of the Church, long before the Mass was heard of in the World.* And Liturgies there were in the Apostles times. How else came *Clem. Romanus*; (*St. Paul's Companion*, whose name is in the Book of Life) to tell the *Corinthians*, that the Church had, *παιγες τελαγμένες, τας τε προσφοράς καὶ λειτουργίας.* And after, *περι ταὶς διὰ τίνων δημόσεων*. They had times and Offerings and Liturgies, and where, and by whom to be Celebrated, which Epistle all Men acknowledge Genuine.

If it be farther Object, They can't close with us because Bishops govern our Church, which they dislike: We Answer, that their great Masters did indeed oppose *Romish* Bishops, because they would not Govern according to the Gospel, but decryed not the Function. *Calvin* both elegantly, and earnestly, courted Cardinal *Sadolet* to stay in *Geneva*, and to govern the Church there, according to the true Religion; taking no Offence at his Order in the Church. And is so far from declaiming against the Hierarchy, that he desires the Church to afford him such a Hierarchy, in which Bishops have the Preeminence, but Subject to Christ, and united in the Truth, and he thinks that Man worthy the greatest Curse, that should not Receive and Reverence them. But more of this afterwards, in the judgment of the *French Reformed Church*. Now if *Calvin's* Followers stick to nothing, but each

each Man hath a peculiar Faith to himself, farewell all Churches and Publick Profession. *Beza* another great Leader gives his judgment of the *English* Hierarchy. That they are Eminent Martyrs, and most excellent Teachers and Pastors of Christ's Church, and tells *Saravia*, He hopes God w^{ould} continue that blessing to *England* for ever. We hope God will open the Eyes of the Sober and Pious, to return to the Church, and their old Leaders; and not suffer them to be carried headlong by their giddy Zealots. He that Separates because of Bishops, could have communicated in no Church for above 1400 Years; seeing tis confessed of all sides, Bishops have Ruled the Church so long at least; nor is there any notice taken, That the Church changed its Government after the Apostles; yet Men were then more Watchful and Conscientious, to have complained of such Innovations, had any been made.

There were Bishops at the Reformation, and the same Liturgy, and Ceremonies, yet none Separated for them all King *Edward VI*'s days. All peaceably submitted to the Reformation. And for it our Bishops and Martyrs burnt in Queen *Mary*'s days; yet now Men separate from it, as if the Reformation were a Thing, that a good Conscience could not comply withal. Can Men think, that Protestants *in truth* can ever be contented to see our Reformation so disparaged? Can the Government calmly observe Popery freed from the Blood of our Martyrs? And that it be charged on the Antichristianism of the Reformation. That our Martyrs threw away their Lives, for Popish Liturgies, Ceremonies, and Hierarchy. Poor Mr. *Fox* the Martyrologist observed with grief, the Consequence of the Factions and Turbulent Spirit that had possessed this Party in his Time. He says, they despised him, because he could not rail on Bishops, and Arch-Bishops as they did. And foretells what we see effected, the mischief they would bring on this Church. And no doubt they have render'd his *Martyrology* more contemptible than all the *Roman* Writers could do. True Protestants should lay this to heart, and quit their Company before they have ruined all.

In short; Bishops did succeed the Apostles in the ordinary Government of the Church is plainly attested by all the Ancients, which hath been so clearly proved by many, that we shall only observe, That *Hermas*, Companion to the Apostles, describes the *Hermas* Church Ministry, by the Words *Apostoli*, *Episcopi*, *Doctores* & lib. I. vis. 2. *Ministri*, which are in our Language, Apostles, Bishops, Presbyters, and Deacons. St. *Ambrose* explains *dedit Apostolos*, *id est*, *E-* *Ambr. in Episcopos*. St. *Cyprian* says, *Apostolos*, *id est*, *Episcopos dominus elegit*. *Eph 4. 11.*

Fox letter
in Fuller
hist. ch. 1. 9.

Thus

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Cyp. ep. 65. Thus too St. Hierom, *Potestas imponendi manus & Excommunicandi in tit. di penes Apostolos erat.* And Irenæus tells us, *Ab Apostolis instituti sunt Episcopi in Ecclesijs; & successores eorum usq; ad nos.*

Iren. l. 3. c. 3. That Bishops were instituted by the Apostles in the Churches, and made them their Successors to our time, which was so close on their Heels, that he conversed with many Ancients, that lived with the Apostles. *Tertullian* comes after him, and tells us, *Dandi quidem jus habet summus Sacerdos, qui est Episcopus, debinc Presbyteri & Diaconi.* The Bishop was the Chief Priest, then Presbyters and Deacons. *Eusebius* says, the Apostles Chairs were kept in some Churches down to his time, meaning the Succession of Bishops, and mentions that of *Alexandria* and *Hierusalem*.

c. 19.

Nor is the Church without Catalogues of Bishops succeeding to the Apostles downwards, presiding over their Churches, as *James of Jerusalem, Zachæus of Cæsarea, Evodius of Antioch, Annianus of Alexandria, Timothy of Ephesus, &c.* Even the Sects had Bishops in their Churches, as *Donatus, Nevatian, &c.* 'Tis to be hoped when heats are laid aside, Men will come to themselves, and not despise the Testimony of all former Ages; while they submit to nothing, but their own Wishes or Imaginations. If they be so unhappy as to persist in their Assertions, the Learned World will observe their lying, and leave them in the lowest Contempt.

But some think after all, They may separate for Purer Ordinances. An Opinion that, at present, obtains, but closely follow'd, will destroy all the Churches in the World, their own that hold it, as well as others. Ordinances may be said to be purer, either in Respect of the Worshippers, or the Worship. In respect of the Worshippers. There may be 1000 Communicants in a Town; 100 of them may be more holy than the remaining 900, this is the first Separation. In a little time 50 of this 100 may appear better than the rest, then separate afresh; at length 3 of this 50 appear better than the 47 left, separate again. This being too small a number, we seek again in the neighbour Towns; haply they find two or three in a Town that will please. Then strole those Sheep from their Shepherds, and make up 100 again. At length their Eye sees, or Ear hears some fault in these, and so they separate again to their lives end. Thus *Smith the se-Baptist* could find none in the World pure enough to Baptize him, but himself.

Let us now consider the Purer Ordinances in the Worship it self. They reckon the Ordinance then purer, if it have more life, vigour, and power of Godliness in it, and tends more to Evidication. Though in truth, this be not in the matter of the Ordinance

dinance, but lies in the Breast of the Worshiper. This also pursued will cause endless Separation. A zealous Sister thinks Mr. *How* preaches more moving than the Parish Minister; then hey for Mr. *How*! But then they hear that Dr. *Burges*s preaches more Edifying than Mr. *How*, then hey for *Burges*s! Then they hear Mr. *Charles of Hull* preaches more sweetly than both; then hey for a Journey to *Hull*! But at length they may hear there is one in *New England* preaches best of all; then thither they must go for purer Ordinances. But it may be one of these preaches best, but prays more dryly; then must they be in with one in Preaching the other in Praying, because they are to follow what doth most Edifie them. But by this Rule all should leave *Paul*, *Apollos* and *Cephas*, and stick to Christ; the best at all Christian Duties, the most sweet and heavenly Teacher! No doubt some such Conceit seized the Hearts of the *Corinthians*: Some thought *Paul* a smart and keen Preacher; some were for *Apollos*, who when he declared the Judgments of God, made his Pulpit flame like Mount *Horeb*; when his Mercies, he made all, like *Canaan*, to flow with Milk and Honey, in his soft Affections. Some for *Cephas*, that in plain Phrase, spake from his Heart to theirs, and melted all into Tears. Others for none but Christ, who stole into their Hearts, and ripped up the Secrets of the inward Man, awing them with his piercing Light. 'Tis well these Teachers were above all Temptation, else had they run into as vain Separation as these Leaders do, being quite overcome with popular Applause.

Hence a Man may see, how necessary it is, to have Governors superior to the People, that may keep Ministers from these Temptations, and People from such extravagant Zeal; and may determine in Synods what are pure Ordinances, and right Rules of Practice in Churches, according to the Scriptures and usage of the Primitive Church, that People be not hurried by these Enthusiastical Principles, into such miserable Distractions, that will ruin all Peace and Love, and consequently all true Religion out of the World. 'Tis a plain breach of the tenth Commandment, not to be satisfied with such Provision as God makes for them. They may as well separate for better Kings, better Judges, Justices and all sorts of Officers, as for better Ministers: Beware of the Consequence.

'Twas an Observation made by *John Cotton* (who lived long enough to see the bitter Fruit of Schism) *That they which separate* *Cotton Ans.* *farther from their Brethren than they have just Cause, shall at length to R. Wil-*
find just Cause (or at least think they have found cause) enough to se-liam.
parate from one another: And so 'tis plain they did. Johnson and

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Ainsworth separated in England; then seeing the great Ringleaders, Barrow, Greenwood and Petty executed for their virulent Books, those fled into Holland, where Johnson and his Party condemned Ainsworth, and he and his condemned them. Whom one Excommunicated the other received, which rendred them Ridiculous to all. Each Side pleaded for the Meeting-House built by them in common, in the name of the Church at Amsterdam, but the Government refused their Plea, allowing neither Party to be a Church. And at Rotterdam Ward was Pastor, and Bridges Teacher; they quarrel'd about Ward's preaching the same Sermons he had preach'd at Norwich, so the Congregation deposed him, do Bridges what he could, and they divided upon it. John Simson takes up one part, and forms a new Church, but it came to nothing; and Robinson's Church at Leyden crumbled: part went to New England. The sight of these things made People more wary; till the great Rebellion in England had cut the Sinews of Government, and left all to popular Fury: Then every one did what was right in their own Eyes.

The Presbyterians being the major part in the Rebellion, called V.Commis. aloud for Uniformity; and the Scotch Commissioners argued ear-
Argu. p. 3. nestly for it (as is noted before.) The Scots alledg'd, 'Twas the only way to preserve Religion and Peace, which all sound Divines and Politicians were for. The English Presbyterians say, Uniformity in God's way, is not to force Conscience but to guide it. Calamy preaches earnestly against Toleration. Newcomen tells the Powers, That diversity of Religion will certainly inferr Civil Wars; And that Men will defend with Arms what they can't with Arguments. This noise produces a Directory for Uniformity, which made Independents appear apart from Presbyterians, under the name of Dissenting Brethren; and the Matter is warmly debated between them. The Usurpers recal their Directory, and favour the weaker part, to keep the Breach open, that they might ride both Parties and the Kingdom together. The struggle went on with dubious success, till the happy Revolution that restored the Government, and Laws of Church and State, under Charles II.

For about 13 Years after the Restoration, the Non-Conformists were trying what might be done for Peace, and Conformity amongst themselves. What was consented to is not certain; but Mr. Baxter (that laboured much in it) gives us the ensuing particulars:

Apol. p. 250 n. 3. 1. That 'tis the Interest of particular Churches to please and glorifie God, by their Union to Christ, and to the Church universal by Faith, Love and Obedience.

2. That 'tis the Interest of each particular Christian to please God, in his holy Union with Christ, and with the Church universal,

V. Papers
between As-
sembly and
Dissenters.

sal, and subordinately with the Ecclesiastical and Civil Society, where he liveth.

3. That the Christian may consent to legal Monarchy, as the Constitution is unalterable by King or Parliament.

4. That Magistrates may moderately drive Men to hear God's Word, and to do the immediate Duties of their Places. *Treatise of Epis. p.*

5. Magistrates, Parents and Masters, may force their Subjects to use those means that tend to make them Christians. *Ib. p. 144.*

6. They may use the like Force with Subjects that were Christians, to cause them to use the foresaid means of Hearing, Reading and Conference for the curing dangerous Errors, or sinful Lives. *Ib. Ibid.*

7. Magistrates may restrain false Teachers from seducing others. *Ib. Ibid.*

8. If the Heretick continues obstinate, the Magistrate must restrain him, and deny him so to preach in his Dominions. *Plea for Peace p. 99.*

9. The Magistrate may dispose of many outward Concerns of Churches, and may coerce, restrain and punish, Persons opposite to the truth of Religion. *Ib. p. 30.*

10. They may forbid Hereticks, and all that preach Rebellion, from exercising their Ministry in their Dominions.

11. Pastors in a Synod are still Rectors of their Flocks; and their Canons to them are more than a single Pastor's Word. And Synods may determine in alterable matters, for Concord. And so the absent and present are bound by God's Law to keep such Canons for Concord. *Ib. p. 266.*

12. They approve the sign of the Cross as a professing Sign, us'd by ancient Christians, to declare their Faith in Christ. *Church Govt., p. 404.*

13. There are general Rules in Scripture, directing us to apply natural Light, to the directing all Circumstances, for performance of acts of Worship decently and in order, and for the improvement of things in themselves indifferent to Edification: And Owen Ex. when settled 'tis sinful disobedience to violate them without necessity. 'Tis from a Spirit of Contention to call for express Institution, for every Circumstance about Religious Duties. *Ch. 14.*

14. Princes may divide their Kingdoms into Parishes, and the Churches in them are true Churches. And 'tis the true Interest of a mere Non-Conformist, to live in Peace, Love and Communion with them. *Baxr. Plea of. 31. Apol. p. 251. n.*

15. The Liturgy is such, that a good Christian may lawfully join in. 'Tis better than any of the ancient ones in *Bibliotheca Partitum.* All the Reformed Churches profess when here, to join in it. And 'tis a great Covenant breaking to refuse Occasional Communion in it. *Apol. p. 48. and 162. Pocab. de sig p. 4. of Pri. p. 38.*

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These were towardly steps towards Union and Peace; but 'tis said the Papists prevail'd for a Toleration, when the Matter was cementing, and put all off again; insomuch that the Epoche of Separation takes its date from March 1672. the Presbyterians quitting their own old Cause, and gathering Independent Churches, out of the true Parochial Churches, as fast as the Independents themselves; and making purer Ordinances their Plea, have left the Reins on the Fanaticks Necks, to run thro' all Denominations as fast as they please: So that all Union and Peace are now precarious. For purer Ordinances People may ramble, from Parochial to Presbyterial, thence to Congregational, and thence to Anabaptistical, thence to Quaking, and so to Atheism. And the Gentry are in a manner forc'd to run back to Rome, seeing nothing but Factions and Fractions every where else. The Establish'd Church it self being not permitted to challenge or recal their own Sheep that are most sly stollen away.

*Order of
Congr. n.
28.*

The Congregational Men provided better for themselves, foreseeing the looseness of separating for purer Ordinances, would hazard the flying of their own Meetings to Quakerism or Popery; they made a Rule at the Savoy, *That Persons joined in Church Fellowship, ought not lightly, or without just Cause, to withdraw themselves from the Communion of the Church whereunto they are joined.* And declare, *the Church Officers are to be consulted before they withdraw.* Tho' this be but a Thumb-band of Straw to tedder a fleetting Member, yet they dealt not so fair with their Mother the Church of England, but left her without leave or consultation, nor did they make purer Ordinances their warrant, or better Edification, but if there be sin in the Communion, or Persecution, or ones leaving his Country, neither of which causes they found in our Church to justify their Separation: They have divers Weights according to their Profit.

*Wb. 13. 7,
11.*

But is it meet to allow private Members the liberty to break off Communion, and go whether they please for purer Ordinances, or better Edification? May not some run into Quakerism the Reverse of Christianity, and others into Popery, seeing nothing but Schisms and Factions among such Protestants? Doth the Scripture allow that People should guide themselves, and judge and condemn their Guides? Are they not to obey such as Rule over them? Are they not to follow their Faith? Can common Members judge who is an able Guide, and what is Truth and what Heresie as well as a Church? Had the primitive Christians this liberty to judge their first Teachers? Is it not to train up People in Pride, Conceitednes, and Ungovernableness? Did not their own Burroughs condemn this as the direct way to bring in all Disorder and Confusion?

*Burrough.
C. 22.*

fusion into the Church? Did the most rigid Separatists allow Separation for faults in Members, or Weakness in Ministers, if the Church was sound in Constitution, Doctrine and Worship? Are not Zeal and Noise the great things that take the People? If a grave Divine is loath to appear a Pulpit Buffoon, must he therefore be despised? 'Tis a desperate Cause that can't support it self without the ruin of Peace and Love.

But we reasonably hope, the Restoration of these Rural Deans and Chapters, will refine our Congregations, and keep the Ministry, not only unblameable but also edifying in Purity. And so to prevent the Confusions, that these wild Principles would bring on us. That an unintelligible Cant, or roaring Noise, may not pass for purer Ordinances, and better Edification. That those Itching Ears, that will not endure sound Doctrine, but heap to themselves Teachers after their own Lusts, (2 Tim. 4. 3.) may no more forsake Christ, under pretence of better teaching, or his Apostles for purer Ordinances, as St. John notes; (Joh. 6. 66. 1 Joh. 2. 19.) intimating, by their Carriage, that they knew what was good for their Souls, better than Christ or his Apostles. 'Tis presum'd in a little time Men will see, that 'tis more safe for every one, to rely on the most Conscientious, Learned and Sincere Judgment of Synods to interpret Scriptures in the Church, and to take Advice from the Legislative Power in the State, than to tumble from Sect to Sect, on their own dark Apprehensions of things above their Understanding.

They may farther Object, That were Rural Deans and Chapters restored, they may be as earnest for Ceremonies as before. 'Tis certain such Men will keep to their Rule of Duty; but 'tis hop'd no humble and grave Dissenter will make this a Quarrel, tho' he may wish something were alter'd; for every one must not make his own Sentiments the Rule of Communion. Besides, Mr. Baxter's *Baxter assures us, that after the Plague and Fire of London, the Plea p. 240.* Dissenters agreed, That Communion with the Church was *lawful and good*, and that they only delay'd it for a fitter Opportunity; the Churches about London being most down, and the People dispersed

Spel. Conc. Oxon. Langton A. 1222.
tit Causa matrimon. quibus committi debant & 184. Quoniam in Causis Matrim. magna est discussio nummaria periculosa est eis à simplicibus tractari statuimus ut Decani Rurales nullam causam matrim. de cetero audire presumant, sed & earum examinatio non nisi viris discretu committatur quibus assidentibus, si commode fieri possit, ut postmodum pronuncietur. p. 165. tit. visit. Eccle. Præterea Archidiaconis, Decanis & eorum. Officialibus districtius inhibemus ne in subjectos suos exactiones vel tallias & se vel suos exercere presumant. This is all concerns Deans. So ib. in tit. ne quis pacem impedit ne Archid. vel Decanib[us] num pacis impidire presumant, between the suing Parties. So Tit. de vita & honestate Clericorum, p. 16. Archid. Decanis in dignitatibus positi & omnes Decani Rurales decenter incedant in habitu Clericali. Ib.

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persed at that time. Do they not find themselves condemn'd by all the Reform'd Churches abroad, for contending about Ceremonies? Is it not plain that they are more afraid of losing their People than of complying with Ceremonies? Do they not confess that the Rulers of every Church ought to take care that Worship be decently perform'd? Doth this Church meddle in any thing of Worship but where some Circumstance must be used? And Indecencies may be committed if left at pleasure? They had directed no Surplice, had the World kept to *Adam's* nakedness. But if some Cloaths must be used, they must prevent Beaux, and all Theatrical Dress. If Worship must be in some posture of Body, Rulers must prevent Antick ways, and fix where Kneeling, Bowing, Standing or Prostrating must be us'd, to keep Worship grave and uniform, to prevent ludicrous Postures, and awake the devotion of People, that it grow not sleepy. We had had no sign of the Cross to mark out the Sheep of Christ after Baptism, but that professing Signs were needful as Badges, Escutcheons, Banners, Standards, Scales and Marks distinguished Properly, nor could a better be thought on for the Worshippers of a Crucified Jesus. 'Tis a sign Men have little to do, that contend about such things. *Rome* contends as much for leaving these things out in all other Cases, as these for putting it in where it is. 'Tis probable Dissenters might have contended as much for leaving Ceremonies out if the Church had done it: For designing Men will never want Pretences to quarrel with Superiors.

No Man could have lived in Communion in any Church since the Creation without some Ceremonies. Our Lord was bred in the Jewish Church, where were a vast number, yet he separated not. The Christians had as many as we, yet the Apostles conformed to them; as the Holy kiss at Communion, the anointing

Rom. 16. 16.

Mark 6.13

Jam. 5.14.

Pet 2.13.

Jud. 12.

Luke 22.

4.

Acts 21. 5.

John 13.

14.

with Oyl; the Agapæ, or Feasts of Charity in their Meetings;

they made great Conscience of keeling on the open Field, and on

Shores, which probably might be dirty places; so they washed

each others Feet, to shew their Charity and Humility, before the

Communion, which continued in the Church to St. *Ambrose's*

time. Some Learned Men thought this a Rite of the Passover,

and Scaliger produces two Testimonies to prove it to be such; but

Lightfoot search'd that matter, and brings in a *non est Inventus* upon

it, and blames Scaliger for producing such Testimonies, saying,

they were Places ill read, and worse understood.

All these Ceremonies (being in their Nature changeable) were laid aside by the Church, and others were taken in so long, that the Church groaned under the burthen of them. And this Church hath highly offended the *Roman*, by dismissing such vast droves

of them in our Reformation (as we have shewed they did;) and it seems we have as much offended many Men for leaving any in: But Moderation will never want the Favour of God, nor the Defence of wise Men.

By this time the World may be satisfied, that our Ceremonies are not looked upon as any part of Divine Worship, tho' they are Rites used in the performance of Worship; that we do not think they gain the love of God for our so doing, nor his displeasure should they be lawfully altered, nor do they make us the more holy for doing them, otherwise than as a compliance with our Duty to Superiors direction; nor do we think they drive away Devils, or discharge venial Sins, which was the Superstition of the Jews about washing their Hands, and is the false Opinion of the Papists concerning their Holy Water, the Sign of the Cross, and some other Ceremonies. Nor do we think them to be otherwise acceptable to God, than as they render our Worship more decent, and shew our Conformity to the Practice of our primitive Fathers; that they edifie our Devotion in calling our Minds from roving, rouzing our declining Devotion, and tell Spectators we have a great Reverence for our God. And that we carry obedient Hearts to our Governors in the Church, which our God hath required of us. And that we avoid the Offence that Deformity would effect in Mens Minds. And 'tis our comfort, that we have the help of our Synods, to instruct us how to behave our selves in our Administrations, before the great God and Judge of all; for which we thank our God, and our Superiors also. He that thinks he hath parts enough to discharge this Duty to God, without such assistance, must have great assurance of himself, or a mean opinion of his God, that may be put off with raw, undigested and uncultivated Methods of Worship.

It may be the Learned part of Dissenters satisfie their Consciences in these things, by saying, they have a conceited, headstrong, un-guidable Congregation, that will not endure those settled Methods of serving God. But how came they to be so out of Love with Decency and Order? Have their Teachers had no hand in it? Pency confessed at the Gallows he deserved his Death, because he had drawn off many good Subjects from Q. Elizabeth, which he could not restore to her again. 'Tis well if he only were guilty. Mr. Baxter turns all on the People, saying, *The Self-conceited part of Sacrifize the Religious People, will not be ruled by their Pastors, but must have Desert. p. their way, and will needs be Rulers of the Church and them:* And 103. adds, *You have made more Papists than ever you or we are like to recover.* But some think he had no small hand in seducing them at first.

However

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However, why should Men stand in awe of a single Congregation, as thereby to be Non-Conformists to all the ancient and present Churches in the World? Is there more sin and danger in separating from one Congregation than from the whole Church of God? They complained for want of Power in the Ministry, in Parochial Congregations, yet it seems they have less in their Meetings. We hope they will the sooner join with us in our Chapters, where happily they may find the burthen of Discipline too great rather than too little, by that time they have experienced the Peoples keenness against Personal Admonition.

This place leads us to tell the Presbyteries and General Assemblies, that our Dean and Chapter is much like their Presbytery; and our Synods are much like their Assemblies, and differ little from them, except that our Chapters are Legal, more Canonical, and held by a better Right, as derived from Church Constitutions, and not from their own Wills, nor from any State, Rebellions, or Democratick Rulers. Here they may have in Union with us, what otherwise they can't enjoy but in a pernicious Schism. 'Tis generally belived, the worst of Men, had rather enjoy their Desires by honest ways, than by unlawful Courses. They must pardon us if we think the worse of them, if they will not attain their Desire by lawful means.

Would they have more Power than an *English* Presbyter hath? (these Deanaries being restored) then would they have more than any acknowledged Church on Earth ever granted them. If *Beza* rightly understood, and hath given a true Account of the Church *Beza c. 20.* of Geneva, he assures us, *That the Parochial Ministers and Elders, proceed no farther than Admonition. But if the Party admonished be Contumacious, they certify the Presbytery of the City, which sits at certain times to judge such Matters; where they may proceed to suspension from the Lord's Supper, or in the last Necessity to Excommunication.* So the Congregational Men say, *They never executed the Power of Excommunicating.* And in all Diocesan Churches the Bishops only have the Power to Excommunicate; and the Presbyter can only Suspend *pro tempore.*

Narrat.

Apol. p. 9.

Can. 26.

The Presbyter's Power in this Church was greater than in any other; for no Law nor Canon can be made, without his Consent by his Proctor in Convocation or Synod. No adult Member can come to the Lord's Table but who is Confirm'd; nor none can be lawfully Confirm'd, without his Testimony that they are fit. He may also stop any from the Holy Communion that he thinks a notorious Sinner. Provided he certifie the Bishop of it within 15 Days. To go farther would set up an Arbitrary Court in every Parish; against which it is likely Parishioners would bandy, and fly

fly all Christian Communion. The Reverence payable to a Judge is taken away by their nearness of Habitation, familiarity of Conversation, and equality of Estates and Interest in the Parish. So that such Courts may breed Mutiny and Faction; and some would rush upon Complaints in the present heat of Passion, being too nigh such Power to cool and consider what to do. The French Parochial Consistories have Examples enough to make People wary, as he that consults their Synodicon will easily find.

C H A P. XII.

IT may be some may think, these Rural Deans and Chapters are things that the Holy Scriptures know nothing of, and so may be reckoned sinful Innovations and profane Names. To which we say, they stand upon the same Foot with all other Districts or Limitations used in the Christian Church. Our Saviour Instituted but one, whose Bounds were the whole World, as hath been observed: *Go teach all Nations, (that was his Design) and Baptize them*, that made them a Church. All other Divisions are determin'd by the light of Nature, which is the unwritten Law of God. And the Reasons are drawn from the Duties of Members, which are to hold Communion in Faith and Love, Worship, and Obedience. He neither pointed out Primacies nor Metropolities, Dioceses nor Rural or Parochial Bounds, but left that work to the Prudence and Conduct of the Apostles and their Successors, to make what Districts, and take what Lines should best agree to their work of Converting, and teaching Converts how to hold the Communion of Saints.

And doubtless they agreed not to clutter together, but to take each Man his Share and Charge. St. Paul mentions his *μίλεον τὸ οὐρανόν* Cor. 10.
νόρθον, the Measure that was by Line allotted to him, which was from 13. *Jerusalem to Corinth*, to preach the Gospel, and beyond it. *Kavāv* is the Rope or Chain by which Surveyors measure out Land, that each may take his share. *Corinth* is a part of the Lord's Field, that fell into his part to be cultivated by him. But this *Corinthian* District was made long before, and found ready to the Apostles hands. The Church in dividing the Cure and Instruction of the World, made no new Rules to distinguish Bounds, but took what they found. Had they not done so, they had known no Bounds to their Charge, nor could the People know whom they should Hear or Obey. Our Lord's Eye was upon the whole World; but the Work he designed must be carried on *καὶ μέσον*, *καὶ συγχωνέας*

Vales. not. by divided Assemblies as they could meet, which afterwards being in Euseb. came the way of all Churches, as *Valefius* observes.

1.6. c. 44. We have noted that the learned Dr. *Hammond*, thought the Church was first founded in a Metropoly, observing that *Jerusalem, Rome, Antioch, Crete, Ephesus, &c.* were after Metropolitical Churches; but the Presbyterians and Independents, think the Church founded in single Congregations, or as we call them Parochial. But 'tis plain our Lord sent his Commissioners into the whole World, with full Commission to form it into one Catholick Church, calling it *one Fold under one Shepherd*. And so the Apostles understood him, admitting every one they Baptiz'd into one Body: *For by one Spirit we are baptiz'd into one Body, whether Jew or Gentile*. And so the whole Christian Church did understand him, saying in all Creeds, as a solemn Article of its Faith, *I believe the Holy Catholick Church*. And all see, that all names of Churches are taken from the places they inhabit to distinguish them, as the Church of *Rome, Corinth, Galatia, Ephesus*, and the like. The lowest of these Names are *Παροικιας*, Parishes, from the Peoples living nighest together.

We shall inquire, First, why any certain Limits were set to the several distinctions of Churches, as Patriarchal, Metropolitical, Diocesan, Deanary or Parochial? Secondly, How they came to be so divided?

For the first. It was not possible to keep Peace and Order, without these or such like Divisions and Limitations; for how should Bishops know whose Mandates to hear and obey, unless they had Metropolitans, when Synods were called to meet? How should Congregations know whom to own for their Bishop, unless certain Bounds had been set to Diocesses, that they might know themselves within them? How could the People of any Parish know, whom to hear and obey in Religion, unless there had been bounds set to the Parish, and an Incumbent instituted there to take care of the Peoples Souls? Bishops unbounded could not have known the People they were to Rule, nor could the unbounded People know who was to Rule over them. Had Presbyters been Ordained at large, without Institution, many might come into one Town, but could not know which of them ought to administer Religion there, nor which was to be silent; nor could the People know which of them they ought to attend, or whether either or neither. So reasonable is the Churches Practice, and so impossible to keep Peace and Order without it. These Rules are the Result of 1700 Years Experience, none but rash Men will venture to alter them.

Secondly, These parts of the Catholick Church were thus divided, by the Apostles settling such as they fixt in any place, by the civil

John 10.

16.

1 Cor. 12.

13.

civil Bounds of its Government, which they found ready prepar'd to their Hands. They made each City that had Suburbs, and a Region round it, that received Laws and Justice from the City Court, a Diocesan Church; and where they found many such Cities in any Province they called them Diocesan Churches. As the Church of *Jerusalem* was one Church, tho' it had many *Con-*
gregations in it. But they are called the Churches of *Judea*, be-
cause there were many Cities in *Judea*. And the Churches of *Ga-*
latia and *Macedonia*, of *Syria* and *Cilicia*; so the seven Churches *of Asia*, yet each City is a distinct Church as to the Church of *Ephe-*
sus, *Sardis*, *Pergamus*, *Laodicea*, *Thyatira*, &c. Hence *Origen*^{3.} *compares* a City Church and its Congregations, with a Corpora-
tion and its Tribes or Companies; as *Athens* Corporation was cal-
led *Εκκλησία*, and its several Tribes in it resemble the several Af-
semblies in one City. The Senators resemble the Presbyters, and
the Bishop the chief Magistrate. *Caſaſſutius* hath spent one Dis-
sertation relating to the second Century, to shew *Distributiones Eccl. Diſ.*
principiarum Ecclesiarum factas ad normam & partitionem veteris *13. p. 47.*
imperii Romani, That the chief Churches were settled according
to the Rule and Division of the old *Roman Empire*, which was
done with design that the Bishop should endeavour to convert all
unbelievers within his Diocels, and to appoint Presbyters to cele-
brate Divine Offices amongst them. And thus the Apostles settled
the chief Fruit of their Ministry in every City *one*, to carry on the
Gospel with diligence and care, shewing thereby more Wisdom
and Piety than the starcht Rules of Independentism afford; that
gives their Teachers charge of such as are professed Members of
their Congregations, and leave all others as out of their Care and
Concern, which rises from that false Principle, that the Minis-
terial Power came to them from their People, and that their Autho-
rity is nothing beyond them. An Invention to flatter People with-
al, but directly against Revelation, and a Bar against the Con-
version of Heathen, and a slight of all careless Men, that will not
trouble themselves to get Guides to Heaven.

The Metropolitan Churches Limits were usually bounded ac-
cording to the Provinces of the Empire, but not fix'd always to
one City. For as *Fernandus Mendoza* observes, at first *Nulla erat Mendosa, Primum aut Archiepiscoporum, vel Metropolitanorum denominatio* *1. i. de con-*
certis Ecclesiis affixa nisi sequioribus seculis. But 'twas given to the *firm. conc.*
Bishop that was *Ordinatione Antiquior*, first Ordained, tho' in a leſ-*Illiber.*
ser City, which is the cause why the eldest Records call the Metro-
politan by the name of the first Bishop; the Word Metropolitan
being not used till the Metropolicy was fixt to a City, which was
not always the biggest, but what was first converted and became

*Verbo Ar-
chiepis.*

an Episcopal See ; as *Canterbury* is the Metropolis, tho' *London* be far the bigger City. And hence too may arise the Quarrel between the Civilians and Canonists, whether Archbishop and Metropolitan be the same thing, resolved by *Otho's Gloss*, that they differ only in their Notation ; for Archbishop respects the Bishops under him, but Metropolitan the Cities under his ; yet Dr. *Godolphin's* Etymology must fail, for he makes it the Measure of the City, whereas it means the Mother City, called *Mηλεγματις*, which can't be derived from *Mηλεγν Mensura*, because this is written with ε, the other with η ; nor is the Metropolis always a City of the greatest Measure, as is shewed before.

*Zouch's
Tract. c. 4.
p. 27. Can.
Antioch
19. Nic. 6.
Can. Apost.
34.* For his use, we may see the Description of his Office in Dr. *Zouch*, that the Canons require no great thing to be done by his Suffragans without him, nor any Bishop under him to be ordained without his Consent. He is called only the *first Bishop* in the Apostles Canons, and all are required to esteem him Chief or Head, and to do nothing without him. The *Nicene Council* owns his Authority to be Ancient, and that he presided in Provinces *Ἐπαρχίαις*, which shews there was a Book of Canons that settled things in the Church, called commonly *Apostolick Canons*, some *Euseb. l. 5.
c. 23.* Ages before the *Nice Council* : Consequently *Eusebius* shews them to preside in Synods in the second Century. That *Theophilus* held one in *Cesarea*, *Narcissus* in *Jerusalem*, *Victor* in *Rome*, and *Palma* in *Pontus* about the time of keeping Easter ; as also did *Irenaeus* at *Lions* on the same Question, and *Agrippinus* in *Carthage* about re-baptizing.

*Vales. in
Euseb. l. 1.
c. 1.* Now for Parochial Churches, *παροχία* signified anciently Dioceses, or the Bounds of a Bishoprick, and many *Παροχίαι* made one *Ἐπαρχίαν*, or Province ; and so doth *Eusebius* use the Word in 600 places. It seems our Bishop *Christopherson* thought *Παροχία* signified a Province ; and *Vales.* finds great fault with him for translating it *Provincia*, yet he gives two Instances where it was taken in the same Sense we now understand it ; nor need we wonder Apostles or Apostolical Men should call Diocesses by the name of Parishes, seeing the whole World was their Charge, and they great Travellers, so that Diocesses (especially before many were converted) might well be their smallest Limitations of Churches. Our learned *Beveridge* assures us, that in all Antiquity *Παροχία* signified usually a Diocels. It seems that Sense continued down to *Conc. Taurinense*, held *Anno 402.* for there *Proculus* Bishop of *Massilia* demanded, *Vel suas Parochias, vel Episcopos a se in iisdem Ecclesiis Ordinatos* ; That is, he pretended his Church to be Arch-episcopal, and that certain Bishops and Diocesses belonging to the Arch-

Archbishop of *Narbon* where truly his, where we see he calls them *Parochias*, but the sense of the Word changed soon after.

In the modern Sense Parochial Churches Limits were much the same with that of Towns, Boroughs and Villages; but that Congregations should be confined to them, must be the effect of the Gospels spreading in the World, seeing till enough were converted to make a Congregation considerable in a Town, such Limitations would be unpracticable; and therefore must be the Result of some Ages, and doubtless were far bigger at first, and as more Churches were built, the Parishes would be divided and so lessened. Those of *Rome* are said to lead the Van, which *Baronius* accounts to have Bar. *A. no* begun under *Evaristus*, *Anno 112.* and *Volateran* a little sooner, *112. n. 4.* *Anno 110.* and more made by *Dionysius*, *Anno 260*, as *Baronius* *Volat. I. 22.* farther notes. Sir *Thomas Ridgley* thinks this Pope sent his Dire- *Ridg. view* ctions hither for making Parishes, but he had not Interest in the *part 3. c. 2.* *Britons* who then were the Inhabitants of *England*. *Optatus* wrote *§ 4.* *Anno 370*, and tells us there were forty Churches in *Rome* when *Optat. I. 2.* *Victor Guibensis* came thither, but mentions not distinct Titles to them.

'Tis reasonable enough to believe, that when the greatest part of the Inhabitants of any Nation had embraced Christianity, the careful Guides of the Church urged them to erect Churches for their easier attendance on Worship, which great Bodies might do, but little could not. This happily was the thing that *Honorius* the 4th, Archbishop of *Canterbury*, after *Augustine* died, and *Stow* cites from the Register of *Canterbury*; for then Parishes might begin, *Anno 693* amongst us. And that called a Parish, where a Church was built and the People usually resorted to it, and paid Church dues to the Presbyter, which the Bishop sent to that Church to officiate there, which Dues he might return to the Bishop, to make up the famous Quadripartite Division so long used in the Church. At length Believers increasing, it was propounded by Imperial Law, that whatever great Man had Lands enough lying together, to sustain a worshipping Congregation, if he would build a Church for the Tenants, and endow it with the Tythes, and sufficient Glebes, and to erect a Mansion necessary, and by good Evidence secure it to the Church for ever, such a Man should have the Patronage of that Church, and present a Presbyter to the Bishop upon every Vacancy, to be approved by the Bishop, and then Instituted and Inducted into that Church, and take all the Tythes and Profits of the Land so settled, and no other to meddle with it; which fix'd the Bounds to the Presbyter and People, and so to remain for ever as *Justinian* Decreed. The far greater part were thus made, tho' a great while after: Hence might come the Extraparochial

traparochial Land, belonging to some other Person not sufficient to support a Congregation.

What is said also of *Theodore*, Archbishop of *Canterbury* about 668, may also be true, that he much encouraged Division of Parishes. 'Tis certain he encreased the number of Bishopricks, and being a *Grecian* born, might give the name to Parishes which is originally Greek, and signifies with them the smalleſt and cloſeſt number of People living together; Sir *Henry Spelman* and Mr. *Cambden*, two of our most Learned Antiquaries, incline to be-*Cambden*, lieve it.

Brit. Nor should we forget, that in *England* the *Decurieſ* or *Friburghes* might give a Pattern to it. For ſuch were ſetled by King *Elfred*, conſiſting of ten Principals, with whom were Wives, Children, Under-tenants, Servants and other Labourers; for all which the *Decurio*, or *Tything-man*, was anſwerable, and every Hoſt for his Guests. These were like a Parish to the great Ends of Government, tho' not to Religion. And ten Hydes of Land were abſolutely required to it, called *Friburgum* from Freeburghers. *Borb Jani Angl.* ſignifies a Surety; this *Selden's Jani Anglorum* affirms. And *In-gulphus* alſo, *Elfredus totius Anglia Pagos & Provincias in Comitatus primus omnium commutavit. Comitatus in Centurias, Centurias in Tithingas.* *Selden* and *Dugdale* allow *Elfred* for Author of the *Centuriæ* and *Decurieſ*, tho' they attribute the Counties to King *Ina*.

Edg. Leg. c. i. In truth the Laws of King *Edgar* imply, that there were Parish Presbyters in his time well ſetled, and received all Dues in their own Right, as they do now; ſo that they were not made by any Council of *Lateran*, as our common Lawyers think, ſeeing their first Council was not held till 1120 (as moſt reckon) which was long after King *Edgar*.

To come to our Rural Deans and Chapters, they had their Rise also by imitation of the Civil State; the Church finding it very needful for its better adminiſtring its Government. *Nath. Ba-* *Bacon* tells us, Dioceffes have been divided into inferior Precincts, *con's Hift.* called Deanaries, or Decanaries, the chief of which was wont to *p. 1. c. 12.* be a Presbyter of the highest note called Arch-Presbyter, which he thinks was taken from that Precinct of Lay-power called Decennaries, having ten Presbyters under his Visit, as Decenners under *V. Leg. Ed.* their Chief, which he shews from the Laws of King *Edward the Confef. c.* Confessor. And of the same Mind is the induſtrious Dr. *Kennet* in *31.* his Parochial Antiquities. Nor is this the lowest Division of a *V. Chap. 12.* Diocess, for *Bacon* adds, the smalleſt Precinct is that of a Parish, *p. 36.* of which, ten or more, by a prudential Combination make up a *Kennet ad* *An. 1444.* Deanary, ten great ones or an equivalent of 15 or 20 leſſer ones clapt together.

Walafridus

Walafridus Strabo hath drawn the Parallel between the Civil and Ecclesiastical Government, running both from top to bottom, as he thought it stood in his time. He compares the Pope to *Cesar*, c. 3. the Patriarchs to the *Roman Patricians*, Archbishops to Kings, Metropolitans to Dukes, Bishops to Earls, Collegiate Presbyters to Centenaries, and the Rural Deans to Tythingmen, saying they govern the lesser Presbyters, and exercise small Jurisdiction, bringing the Laws of Religion home to the meanest of the People: It was then declining, but with the great decay of true Piety.

But some tell us, that anciently Diocesses were not so great to need such Combinations to assist the Bishop. We must desire such to consider, that Diocesses were a distribution of the whole World into parts, for the more regular converting all the World. That Bishops might look to their share and labour in it, Diocesses did not divide the Church *in Facto esse*, but in *Fieri*, that the World might be converted according to our Saviour's direction. The greatest Diocese is no great Piece, compared with the whole out of which it was taken, nor is it probable they had Men enough to have attended the Work, had it been cut out into Deanaries. A Deanary would have seemed but a Garden to Men of so great Acquaintance and Travel as the Apostles.

'Tis certain *Titus* had all *Crete* put under his Jurisdiction, and *Timothy* all *Asia*; *Epiphanius* had all *Cyprus* under him, which St. Hierom says was *Grandis & late patens Provincia*; *Cyrus* was Theo-dorick's Bishoprick, consisting of eight hundred Churches; *Constantinople* had under its Jurisdiction all the *Hellespont* and *Bithynia*, says *Socrates*; *Rome* had a Territory of one hundred Miles round, and now much more. He that considers the account given of *Edeffa* (whether its Extent or Revenue) would think it a Kingdom rather than a Diocese, as it is discovered in the Council of *Chalcedon*, it had not fewer than 200 Presbyters within the City, besides what it had in its large extent abroad. The Council of *Vaison* orders, that every Minister shall fetch Chrysme of his own Bishop every Year before *Easter*, per singula territoria, all the Territories round. And St. Jerome tells us, *Hanc esse Ecclesiarum Consuetudinem, ut eos qui longe in minoribus urbibus, per Presbyteros vel Diaconos baptizati sunt, Episcopus ad invocationem sancti Spiritus manum impositurus excurrat*. He affirms it the Custom of all Churches, that the Bishop should travel to Confirm such as are baptized far off in the Country by Priests and Deacons, so that all Diocesses had great Territories. *Calvin* himself affirms, that the Countries about the City are part of the City Church.

'Tis farther evident Diocesses had many Towns, Castles and Villages in them; for the *African Code* provides, That if the Donatist

Cal. Instit.

1. 4. c. 4.

n. 2.

Hier. adv.

Lucifer.

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natist Bishop Repents and turns Orthodox, the Orthodox and Do-
Code Afric natist Bishops shall have all the Towns of the Diocess equally di-
Can. 118. vided between them. And the Conference at *Carthage* brings in
Collat Car- Donatists complaining, that in the Diocess of *Milevis*, the Ortho-
thag. Cog. dox had set up two new Bishops, in *Tunca* one, in *Caramusfa* anoth-
1. gest 655. er, and had added a third in *Milevis*, besides *Adeodatus* the Dona-
lb. 117. & tist Bishop, which shews many Cities or great Towns in that Dio-
121. ccess. The like Complaint is brought in by *Januarius* and *Verissimus*, two other Bishops of that Schism, that four Orthodox Bishops
Aug. Ep. entred on either of their Diocesses, and divided them among them-
74. 212. selves, which shews they were very great; even little *Hippo* had
236. *Fussala* Territory within it, being forty Miles from it, so that St.
Antioch *Augustin* was forced to travel often in its Visitation; and the Coun-
Can. 8. cil of *Antioch* forbidding all the Country Presbyters to give Ca-
 nonical Epistles to any, do prove that the Diocess had Countries
 belonging to them.

It were not difficult to prove from the Scriptures, that a perfect worshipping and governing Church had many Congregations in it, yet but one Church. As that there were more Members in the Church of *Jerusalem* than could meet in two or three Congregations. *Paul* is told, *Thou seest Brother how many Myriads*, or ten thousands, of *Jews* believe; and from the abundance of Apostles there that were not idle, but gave themselves to the Ministry of the Word, but were too many to teach in a few Congregations; besides they preach'd in various Languages, which could not be to the same People, because the People understood not all Languages, but each Country had its proper Preacher that he understood, and they are enumerated to be many Nations. The frivolous Answers given to the Presbyterian Assembly, as that in those Parts Mens Lungs were stronger, the Air clearer, and such like stuff, confuted by the Assemblers, shew that Diocesses were larger than that one Bishop could personally attend them, and therefore must need Ruled 1648. ral Deans and Chapters, or such like.

V. Papers of the Ajemb. Prin-
Lungs were stronger, the Air clearer, and such like stuff, confuted by the Assemblers, shew that Diocesses were larger than that one Bishop could personally attend them, and therefore must need Ruled 1648. ral Deans and Chapters, or such like.

The only Enemies to the largeness of governing Churches are the Independents, who are judged by all others to live in Schism, a bloody Sin, murdering Churches, stealing their Members, cutting the Throat of Love and Union, and destroying the Peace of Nations, where it can act its Tragedy, quite contrary to the great aim of our Lord, and contradictory to the very genius of the Gospel.

An Independent Congregation is a Schism in its Constitution, excluding all other Christians from Communion in Ordinances with it. 'Tis a petty terrestrial Sovereign Kingdom, disowning all Authority, Civil or Ecclesiastical, to have any Juridical Authority over them as a Church, denying a great Article of our Faith,

Faith, the *Holy Catholick Church*, consisting in the Communio[n] of *Saints*. Their Minister is a Creature of their own making, having no more Power to preach to, or convert any other, than one Neighbour hath to preach to another. And if their Congregation discharge him, he ceases to be a Minister of Christ, and well he may that was none before; nor are the Congregation accountable for any Errors or Heresies they spread but to themselves.

Their Weakness and Injustice is manifest, in that they allow no Appeal out of their Congregation, if Tyranny should be in their Rulers or in their People. If Divisions arise amongst them, there is no Judgment to decide them but their own Votes. If Heresies be maintained by the major part of the Congregation, they must pass for the Sacred Truths of that Church. They can expect no Defence from neighbour Churches if they fall into Persecution but what mere Pity may afford. If neighbour Congregations clash, they may refuse Friendship on both sides, none can Sentence the Quarrel. The Rulers have no Power to Suspend or Excommunicate their People, be they never so Rebellious. They have none to examine their Teachers Learning, nor Orthodoxy, nor any Limitations what Doctrine he shall teach. When they are divided into equal parts all is at a stand, and may break from one another. Nor have they any Spiritual Armour, or Excommunication, to resist other Churches persecuting of them: Such trifling Conceits as the Silk-Lace on Mr. Johnson's Wife's Wastcoat, or Mr. Ward's preaching the same Sermons twice will split them all in pieces. They have none to decide hard Cases, nor no way to avoid Partiality in Contentions among themselves; nor can they Excommunicate their Pastor tho' he justly deserve it; nor can they be obliged by any Church to join with them against the common Enemy of all. So loose and deplorable an Estate may make thinking Men to withdraw in time, and assist in Reforming our Parochial Churches.

But Dissenters may think their Ordination will not be allowed, and so can't join in this Work. To which we Answer: 1. That the Lay-Members may assist us however, by their Countenance, and encouraging their Neighbours to endure Instruction that may make them wise to Salvation, and to admit Inspection of their Guides, which is certainly the Peoples Duty, expressed by St. Paul: *Now we exhort you, Brethren, warn them that are unruly, comfort the feeble minded, support the weak, be patient towards all.* ^{1 Thes. 5.} And ^{14.} doubtless if they love God and the Souls of Men, they will afford their utmost Assistance. 2. Their Guides that are willing to help in so good a Work, will easily qualifie themselves for it. If God's work be dear to them, they will not stand upon small Matters to

carry it through. *Nihil difficile verae Charitati*, said *Lullus Moguntinus*, when he had desired *Cuthbert* to send him all venerable *Bede's* Works, tho' he believed it a hard matter to procure them. 'Tis better be a true and approved Presbyter in the Church, than to hang all ones Life in a wretched Schism, under an Ordination, that the whole Christian Church, in her best State hath solemnly condemned, and is of very late contrivance, and that too not out of choice but meer necessity, which made it tolerable in some few Neighbour Churches, because they could not receive the lawful Ordination of the Church but by complying in manifest Sin, seeing the *Roman* Church would not Ordain without subscribing their *Trent* Faith, and joining in the Idolatry of the Mass; but this can't excuse our Sects that may be Ordained by Bishops, that abhor the Idolatry, if they find Men worthy of Holy Orders.

If the Question were put to a serious Conscience, Whether he should endeavour for Ordination from meer Presbyters, or from a Bishop, we can't think but the result would be from the Bishop; becaule their Orders have been incontestably the Orders of the Holy Catholick Church, in all the Ages of it, from the Apostles downward, till the middle of the 15th Century. The small opposition given by *Aerius* in the Council of Nice, and the Cheat of *Ischyras* and *Coluthus*, serve only to confirm this Truth; *That the whole Catholick Church judged no other Ordination valid but the Episcopat*. So that an Innovator in Orders must have been a Schismatick against the whole Church in all former Ages, seeing *Aerius's* Opinion stands condemned, and the Priests made by Presbyters were deposed.

Sleid. I. 26. *Sleidan* shews the Cause why the Reformed abroad took those ways they did; *Ab Episcopis qui palam Evangelii sunt hostes, & idola defendunt, non esse petendam Ordinationem*. They could not go for Ordination to Bishops that were manifest Enemies of the Gospel, and defended Idols; but never thought it unlawful from Orthodox Bishops, which is the Case of the *English* Sects, and the Case of *Ischyras*: he was imposed upon by *Coluthus*, a Presbyter of the Church of *Alexandria*, that pretended himself a Bishop, ordaining *Ischyras* a Presbyter, and sending him to *Marectis* to gather a Church there.

Athanaf. Apol. 2. de fugia. *Athanasius* the Bishop sent *Macarius* to forbid him, as not in Orders; upon which he fled to *Eusebius of Nicomedia*, and by him was made a Bishop, to advance the *Arian* Doctrine. That Ordination by *Coluthus* did so amaze the Church,

Sozom. I. 1. 6. 20. that *Sozomen* says, 'twas a Crime that deserved Death: with what Conscience can a Man act in a matter of Fact against the clear Testimony of the Catholick Church?

Like-

Likewise all our Reformation was carried on by Churchmen in Episcopal Orders, that sealed our Religion with their Blood; wherefore to oppose those Orders tends only to disgrace the Reformation.

Again, all Presbyterians acknowledge Episcopal Ordination lawful, because (tho' some of them decry Bishops as a distinct Order from Presbyters) yet they acknowledge them lawful Presbyters, and so can Ordain; and to be above Presbyters in Degree tho' not in Order; both ways their Ordination is good, if any Presbyters be so. But they (in Concurr with the whole Catholick Church) deny Presbyterial Orders were ever lawful, but in absolute necessity; What then can a good Conscience do but receive those Orders both approve as Good, than what one part esteems a meer Nullity? How nice the Church hath ever been in *Conc. Hisp.* this Affair, appears by a Sentence in the *Spanish Council*, that *2. & Cabas.* condemned the Ordination of a short-sighted or pur-blind Bishop, *ad Conc.* because he used a Presbyter to read the Blessing in Ordination, *Later An.* and all were deposed that were so Ordained. *1123 n. 11.*

To make two Fountains of Ordination in the same National Church, would found an endless Quarrel; 'tis *Regnum in Regno*, two Churches clashing daily one against the other, where each would seek its own Advancement with the Ruin of the other, which the Catholick Church would never endure; yet 'tis far more tolerable there, in distinct and far distant Nations: For there the Adversaries would seldom meet, but here always. The Patron would be puzzled to know, to which Ordination he should present; the People more to know which they should receive; and the Institutor which he should Institute; and the whole ways of Subscription would be altered. So that 'tis setting all things in Confusion: The Dispute of Order would put all into disorder. 'Twas a bloody change made by Queen *Mary* the First, yet the Orders were not disputed; for neither the Queen's Injunctions *Burnet Ref.* nor *Bonner's Visitation Articles*, required any substantial change, p. 2. l. 2. because the Ordination under King *Edward VI.* was according to p. 289. the Canon of the Catholick Church; but here it would be quite contrary: The Dissenters taking up new ways hurle all into Confusion.

It were highly to be wished, that our Sects were as humble as holy *Ceadda* the *Mercian Bishop*, who being charged by *Theodore Archbishop of Canterbury*, to have been unlawfully Ordained, gave this humble Answer, *Si me nosti Episcopatum non rite suscepisse, libenter ab Officio recedo, quippe qui neque me hoc esse dignum arbitrabor, sed Obedientiae Causa jussus subire hoc quamvis indignus consenserem. O blessed Saint! how few of thy Modesty are left in the Wor'd?* *Bede Hisp.* *l. 4. c. 2.*

World? Ten such would save a Nation. Theodore could not reject such sweetnes of Temper, but *Ordinationem ejus denuò Catholica Ratione consummavit*, but soon made him such as he ought to have been.

It may be objected that Reordination is unlawful, because forbid by the Canons of the Church. 'Tis true, but 'tis when Men are lawfully Ordained; for if they be not, the same Canons require 68. Reordination, as is plain by the Apostles Canon, which is well Bever. in cleared by our profound Canonist the learned Beveridge: And so it lucum. fares with Baptizing also, if rightly done Rebaptizing is forbid; but if there be any doubt $\chi\omega\epsilon\iota\sigma\pi\nu\sigma\omega\sigma\chi\omega\mu\mu\alpha\sigma$, without any Cod. Afric. stumbling, they are to be baptized, says the *African Code*. Now Can. 72. what can be clearer than that Ordination by meer Presbyters, is utterly unlawful in the Church of *Eng/land*, as it is also in the Catholick Church? Nor can it be upheld amongst us but by a pernicious Schism.

Syn. Bitur. If any think an unlawful Ordination may yet be valid, the *Can. 11.* Fathers in the *Biturie Synod* determine positively, *Irritam esse illicitam Ordinationem*; That an unlawful Ordination is a meer Nullity, and therefore the Archdeacon is commanded to depose him that by mistake is so Ordained. And the Canon affirms, this to be the judgment of the Holy Fathers before that Synod, which was held *Anno Christi 1031*, under Pope *John XVIII*. There may want some Circumstance of Time and Place, yet is it lawful; but if it want the great Conduit, and run in another Chanel, it cannot be lawful where such may be had.

This is the more to be regarded, because our Lord himself did not preach without Commission; *As my Father sent me, so send I you*. His Authority was from the Father, and his Apostles from him, without which Commission they could not be his Embassadors, whatever their parts were. The Lord anointed his Son, *Heb. 5. 45.* and he the Apostles to this Work; *nor ought any to take this honour to himself, but he that is called of God as Aaron was*. He must be *Rom. 10. 15.* a bold Man that will venture on that Office which Gods only Son would not without a Commission; nor could any ordinarily believe without a Preacher lawfully sent; wherefore Men are deeply concerned to mind that the Call to the Ministry be made plain.

As for the Instance of *Frumentius*, that he Coverted some *Indians* before he was Ordained, then came and received Orders from *Athanasius* Bishop of *Alexandria*; and the Maid that Coverted some in *Iberia*, it is no more a Rule to us, than that we may be saved without Baptism, Communion, or Hearing the Word, as the Thief was. The *Indians* and *Iberians* might be taught

taught the History of Christ by them, which might beget Historical Faith ; but what is this to Regeneration, the work of the Holy Ghost, promised only to the Ministerial Office ? *Lo I am with Matt. 28. you (that Teach and Baptize) to the end of the World,* and is usually the Fruit of Baptism ; What Covenant of Grace could they instate Men in without the Seal ? How could they put on Christ if unbaptized ?

The Commissioners appointed by King Henry VIII, *Anno 1539. Burn. Ref.* to inquire into these Matters, say, Forms of Nominating, Electing, p. 2. l. 3. Presenting, appointing, are to be referred to the Laws of every Country, and must execute their Office with such Limitations as are allowed by the Laws of every Kingdom, which our Sects despise. But Ordination it self is directed in the Holy Scriptures, and not left to Humane Discretion ; and seeing God in the Levitical Dispensation would not trust the People to chuse their Priest, where the Service had much of the Butcher in it ; 'tis not to be imagined, that in the Gospel, which is much the more heavenly, and spiritual Administration, he should trust People to chuse or make Priests, as some among us do.

This indeed may seem a hard Chapter to them that have administered many Years, to admit farther Orders ; but they will do well to weigh the Moments that may determine their Practice. The Charge is new they undertake, namely to be admitted Presbyters in the Church of England, which they never were before : and new Employments usually require new Rites of Admittance. The business is to Authorize Men, not to do what they have done, but what they have not done before : What is past must rest on the Satisfaction of their own former Authority. To sway the Choice, they should consider whether Peace and Union, of our Church and State, may not deserve such a compliance ? Whether to be delivered from such a Schism be not worth stooping alittle ? Whether it be more Rational to expect a whole Church and Nation, with all the Laws and Constitutions of both, should bow to a few Dissenters, or they should comply with the Church, State and Laws ? Whether the English Clergy should turn Non-Cons to the present Eastern and Western Churches of the World, in things acknowledged lawful by both Parties, rather than the Dissenters should comply with all of them in this Matter ? Can Dissenters expect we should turn Non-Conformers to the Primitive Church, and all the Martyrs and Confessors of the Faith for 1500 Years, that we may submit to them in order to Peace ? 'Tis a hard Condition to be forc'd to fall out with all former Ages to have Peace with this. All our Reformers say Bishops can make Priests, and most say none else can : And this they say in Conjunction with

Burn. Ref.
coll. 21 a. 1.
all 3. p. 227.

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all the Christian Churches of former Ages. Let Dissenters consider if it be adviseable that we should desert our Reformers and all the Ancients to comply with them; Why may they not resolve with that Wise and Modest Emperor *Aurelius*, *Æquius est me, tot & talium Amicorum consilium; quam tot tales meam unius voluntatem sequi?* They can't fear offending those Neighbour Churches that Reformed without Episcopacy, for they profess to hold Communion with our Episcopal Church, and commend the Constitution, as *Saywell* hath shewed at large, in his Treatise of Evangelical and Catholick Unity. So that our Separatists in his Judgment, differ from all Churches in the World: who would be ambitious to stand in that State (but ignorant Zealots that have more Heat than Light) without special Revelation?

Peaceable Design, p. 13.

But after all, there is a sad cooler of our Hopes, from one or two of them, in a Book called *The Peaceable Design*, where they tell us, *They have great Impressions upon their Spirits against going back from the way they are in*; and so have all stomachful Children against yielding to Parents. But (if it be lawful to ask) whence comes this Impression, from God or his Enemy? How should God presse Mens Spirits to act contrary to what his Spirit formerly led them to? Is God changeable? Or did not his Spirit guide the Church at first? The Jews had such Impressions upon their Spirits when the Gospel came to them, but not from God; yet they speak more agreeable elsewhere: *They acknowledge Parish Churches true Churches, and that they ought to desire and endeavour their Union and Prosperity.* God grant this may prove the stronger Impression, and prevail over all their Reluctancies and Tenaciousness of long contracted Habits; that they may tread Self under-foot, and come forth to help us in reforming our Parishes. They then will be highly Instrumental to give Peace to our Church and State, and our Parishes Edification which our Prayers have so earnestly pressed for.

C H A P. XIII.

BUT it may seem a grand Objection against Parochial Reformation, That some of the Ministry themselves, that compose the Chapters need Reformation: True, but pray who doth not? Must no good thing be attempted till we have Angels to undertake it? How often are Scholars more learned than their Teachers? May not a blunt Hoan sharpen a Razor? We wish the purest Water to baptize in, but muddy Jordan is accepted by our

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our Saviour. *Judas* was an Instrument under Christ's Mission, good enough to Convert and Baptize. Severe Censures in these Cases shew more want of Charity in the Censurers than of Sincerity in the Censured. Deep fercht Sighs, and pale or sower Looks, are no more Proofs of a Religious Soul, than rosie Faces any merry Countenances. We are too nice about Busines that use not such Instruments as we can have.

We promise our selves that our Chapters will as well Reform themselves as the People : Masters by teaching others do ever advance their own Learning : The Mason builds by a strait Rule, tho' himself be crooked ; How can any Reprove others but he must Reflect (tho' fainter) upon himself ? When the Canons of the Church are reviewed, there will be found more that respect the Priest than the People ; nor can Chapters consist without Rules of Meeting. And it would be a strange forgetfulness, if there be not added suitable Rules of Demeanor, the observance of which the Dean (if well chosen) will exact. The First-Fruits of these Chapters should be the Refining the Clergy ; nor is it beyond the Power, or above the Wisdom of a Convocation to prescribe such good Rules of Morality as may oblige a Chapter to observe.

These Deans are chiefly provided, that none may enter the Church by Ordination, but such whose habitual Inclinations lead to a Religious Life ; and very probably the Corruptions that have happened are owing to this want of assistance in Discipline. For the Church placed much of this Care in the Office of the Rural Dean, who was to publish the Name of any one that was to be Ordained of his Deanary, in the Parish where he was born, or had most lived and conversed, and that for three Sundays before his Ordination, to learn the Esteem People had of him, which the Dean was to certifie the Bishop of. Hence is the Law of *Just. Novel. Justinian*, 'Ο μέλλων χειροτονεῖται δῆμος χειροτονεῖται ἀπολύτης. I. 3. tit. 1. Without such Testimonial the Scripture Rules can't be well observed, that a Bishop be blameless ; not that 'tis expected any Man should be *αναμάρτυρος*, without any fault, but irreprehensible. For who would find fault with meer Humane Frailty ? St. Hierom says, God would have them Vessels of Election, Choice, Hier. I. 1. but not without any Foil : *Quis enim qui non quasi in pulchro corpore, cont. Pelag. aut nævum aut verrucam habeat?* None so Fair as to be without Wart or Mole. The Code of the Universal Church orders, that *Code Can. Presbyters and Deacons be Ordained in the Cities and Villages* 184. where they are to serve ; but before *χειροτονεῖνος δημιουργία*. He must be Proclaimed that the People may give their Sense of him. St. Cyprian shews the Reason of this, *Ut Plebe præsente diligantur malorum Crimina, vel honorum Merita prædicentur,* and Ep. 4. adds,

Id l. 5. Ep. adds, *præsente Plebe quæ eorum vitam plenissime novit.* *Balsamon* says, upon such Inquiries many ill things were said of some good Men, and who that knows the World would expect otherwise? seeing Men will struggle for a Party; but to do it by a prudent Dean would much abate the mischief of such Scandal, yet would discover vile and lewd Men to exclude them the Ministry.

Syn Col. Thus the *Collen Synod* ordered, *Ut in majoribus ordinibus trinā An. 1549. Proclamacione dēnuncientur, in Ecclesia Parochiæ quam inhabitant,* *Reg. Refor.* *ad percipienda Impedimenta si quæ sint, quæ debet Parochus Episcopo aut Officialibus suis significare.* And in the same Constitution the Dean is bound to reside in his Church, or if absent of necessity, to appoint some other to look after it. So in the Provincial Synod of *Aken* 'tis provided, that a Form be drawn up, to publish the name of the Candidate for Orders, in the Cathedral Church thrice, *tit. 3.* *Tum in propria Parochiali, tum in illa etiam in cuius finibus postremo domicilium habuit, tum etiam ubi per Episcopum iussum erit, publicè die festo inter Missarum solennia.* Nor was this a new *Carth. Syn.* Order, for the fourth Council of *Carthage* requires, *Ut Episcopus 4. Can. 22. sine Consilio Clericorum suorum non ordinet, ita ut Civium conniven- tiam & testimonium querat.* This way of the Christians so much pleased the Emperor *Severus*, that he adopted it into the Practice of the Empire, creating no Officers without denouncing their Names, says *Lampridius*; so the third Council of *Carthage*, under *Aurelius*, *An. 397*, required before Ordination that the Party be tried, *Vel Episcoporum Examine vel populi Testimonia.*

Cenc. Trid. In this Scrutiny, the Council of *Trent* could find no surer way than by these Rural Deans; and the search was very ancient, for *de Refor.* the great Council of *Nice* says, *Si vero processu temporis aliquod de- Seff. 24.* *lictum animæ circa Personam reperiatur hujusmodi, & à duobus aut Nic. Can. 2. tribus Testibus arguatur, à Clero talis abstineat.* It seems as if the *Isid. Offic.* discovery were made after he was deposed. *Isidore* calls it the *I. 2.* standing Custom of the Church, *Consuetudinem Ecclesiæ hanc esse ut sordidati peccato mortali ad Ordines non promoveantur.* If the *Conc. Val.* Candidate confess such Sin before Ordained, the Council of *Va-* *Can. 4.* *lence* under *Damasus* forbids his Ordination. The same is also *Conc. Tol.* decreed in a Council of *Toledo*; so the *Neocæsarean Council* de- *4. Can. 52.* clares, that none shall be Ordained a Subdeacon that was a Whore- *Neocæs.* monger in his Youth, of which the Church used strictly to inquire. *Can. 9.*

Conc. Later. It seems the Deans were above the Archdeacons formerly to *Can. 3.* correct Manners, for the *Lateran Council* under *Alexander* the Pope, third of that name, *Anno 1179.* forbids the Rural Dean to exercise his Office unless he were ordained Priest, and the like of

of an Archdeacon, saying, *Cum autem assumptus fuerit Archidiaconus in Decanum*, then he must be made Priest also.

'Tis the Dean's Duty to see that every Incumbent reside on his Benefice, and neglect not his Cure, of which he is bound to give the Bishop notice. Thus speaks the Council of Collen, *Vobis De-Collen canis Christianitatum committimus & mandamus, quatenus illorum Can. 2.* qui in vestris Decanatibus hujusmodi Ecclesiæ occupant, nomina Pastorum non Residentium personaliter in scriptis nobis intra mensem, post presentem diem traditis, &c. & id ipsum in qualibet Synodo volumus observari. This was Celebrated Anno 1300. and thought the fittest and surest means to oblige Men to their Duty, and to out a Drone from profaning his Profession.

Add to this, that all vain and wandring Priests, whose Sins make them uncapable of staying long in any place, through their great Expences and little Deserts, are by this Dean to be taken and Examined (if they come within his Deanary) both concerning his Orders, and the Reason of his Vagrancy, that he may be returned to the place of his Charge, or be Deposèd as the Canons direct. However he is to take care he be not employed in his Deanary; for so the same Council directs, *Per Decanos Christiani- Collen 1b. tatum Examinati, in quorum Decanatibus assumi desiderant.* If *Can. 3.* they are found without Testimonials from their own Bishop, that they were rightly Ordained, and lawfully Dismissed, whoever shall receive such for a Curate or Chaplain, unless he dismiss them within six Days after Notice from the Dean, incurs the Penalty of Excommunication. In a Word, the Dean being concerned in the Applicatory part of all Admonitions, Citations, Returns and Censures of the Church, at his disposal the Discipline fell, and by his and the Chapters Revival, all will probably recover.

3. To make the *English Clergy* the Admiration of the World, as in truth many of them are already, in some obscure places of the Kingdom, the Deans may commend to their Chapters a hearty Subscription to the ensuing, or such like Rules, as shall be consented to, to save the Clergy from Censure.

I. That no Clergy shall Contract an Intimacy with any Man noted for Lewdnes in any kind, nor be in his Company without great Occasion.

II. That they abide not at pleasurable Meetings with any Company longer than for one Hour, or two at most, after Dinner or Supper.

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III. That they join not in Laughter at Obscene, Blasphemous or Profane Discourse, or Jests, or Swearing, but shall shew their dislike by Reproof, or leaving the Company.

IV. That they will never break Jests on Holy Scripture, how pat and witty soever it seems.

V. That they will use no Privacies with any Woman but their near Relations, other than their Calling forces.

VI. That they will not allow more than one Day in the Week for Bowling, or such honest Recreations.

VII. That to avoid Talkativeness the Matter of the Discourse shall be Necessary or Profitable to the Hearers.

VIII. That in Towns where their Business much lies, they will not strive to multiply Acquaintance, but select a Friend of known Honesty and Sobriety to transact withal, and so to return home in due time.

IX. That they will be faithful to observe Family Duties where they live twice a Day, if possible, and urge it on the Families where they Board, if they keep no House.

X. That they will shew a distinguishing Respect to such as appear to them to fear God.

XI. That they will consult the Reputation of all the Clergy, and Defame none, yet will use private Admonition to them if they see Cause.

XII. That they will industriously preserve the Honour of the Church of *England*, as the most eligibly Reformed Church in the World; both for Doctrine, Worship, Sacraments, and Orders.

These things heartily Subscrib'd, shew a Reforming Church, that nothing but Schism and Faction can easily hinder.

4. The Canons of the Holy Catholick Church will be a strong Curb to all inordinate Affections in the Clergy, and may in the People: They being many shall be abridged in the next Chapter.

C H A P. XIV.

TH E Clergy should have a Draught of the ancient Canons that are now binding, before them, to shew what is agreeable to their Calling, and what ought to be avoided. St. Paul is plain and home in one Rule that contains many of the Church

1 Tim. 3.2. Canons: A Bishop must be blameless, Ἀνιηλατός φωσῆς δῆ μεν, says,

says *Theophylact*, because he is to enlighten and guide as the Star did to Christ. The Husband of one Wife, 'Οὐ νομοθετῶ τὸν γάστιν, says St. *Chrysostom*, not commanding to marry, but αἱτεῖας Κα. *Chrysost.* λύων, forbidding many Wives. *Theodore* adds, 'Οὐ τὸ δέντρον γά- *Hom. 10.* μον ἀλλὰ τὸ πλυντήριον καλύει'. He forbids not second Marriage *Theod.* but Polygamy. *Vigilant*, Μυρίς ἔχοντα ὄφεαλμας, *Chrysost.* hav- *Tom. 3. p. 474.* tality, apt to teach, not given to Wine, no Striker, not greedy of filthy Lucre, but Patient, not a Brawler, not Covetous, &c. *Prae-* *esse necesse est corrigendis*, says the Synod of *Auvergne*, he must be *Synod. Au-* better than those he corrects: A small Freckle disgraces a fair Face. *vern. Can.* St. *Hierom* tells *Pelagius* he can't expect Man to be αναιδέστης^{2.} *Hier. adv. Pelag.* Sinless, but his *Nevus* should be *aut rarus aut nullus*; he should seldom or never err.

The Canons agree with, and are virtually contained in the Scripture, only such Punishments are added to the Faults, as the Apostles intended to inflict, to vindicate the Honour of Christ and his Church, and to ingage care of Piety and Purity. There lies a Prohibition in Scripture against *Εὐεγκαλία*, one of *Aristotle's* Ho- *Ephes. 5. 4.* melitick Virtues, which we translate Jesting, the Latin *Scurrilitas*; the Word signifies a smart Repartee, or returning of a Scoff. *Theophylact*, 'Οὐκόλως περιττῶν τὰς λέγεις, which is as severely con- *Theophy.* demned in the Council of *Carthage*, *Clericum scurrilem, & verbis in loc.* turpibus jocularem ab officio esse retrahendum. He was to be ousted *Carth. Con.* of his Place till he amended his Levity. *Nugae*, says *Bernard*, in *1. Can. 60.* ore *Laicorum Nugae sunt, in ore Clericorum blasphemiae*; Fopperies are in Lay-mens Mouths but Fopperies, in Clergy they are Blasphemies. St. *Ambrose* easier and truer, *Licet interdum honesta Ambr. offic.* *joca & levia sint, tamen ab Ecclesiastica abhorrent Regula*; they be- *1. i. c. 3.* come not his Mouth, that opens like a Church Door, to shew all sacred within. The *Lateran* Council forbids Clergy to exercise *Lateran 4.* any Secular or disgraceful Employ, and particularly *Mimis, jocu- Can. 16.* *latoribus, histriionibus non intendant*; they hated that Clergy should be Mimicks, Jesters, Stage-Players, or Buffoons, or so much as Spectators of such Trifles.

Nor would the Canons allow the Clergy to fight or brawl in any Company. Those of the Apostles degrade them for striking, *Apost. Can.* tho, they strike *Fideles delinquentes*, offending Believers, or *infide- 28. Dionys.* *les inique agentes*, Infidels doing wrong, as contrary to Christ's directions. *Photius's nomocanon*, and St. *Basil's* 55 Canon, agree *Phot. tit.* in the same. *David* was forbidden to build the House of God, *9. c. 26.* because a Man of Blood, tho' his Wars were just. So *Car. Magn. Capit. 1. 7.* *Capitular* determines, that Christian Ministers shall bear no Arms; *c. 123.* that they shall neither shed the Blood of Christians nor Pagans.

Zach Ep. Pope *Zachary* thought it inconsistent, that they who are to teach
ad Franc. and Convert Pagans should be employed to kill them : The Sy-
 nods of *Clermont*, *Lateran* and *Buda* teach the same things.

Nor will they allow any Priest to turn Secular, and follow
 Farming, or be Stewards, Bayliffs, or other worldly Professions.
 This took place very early, being found in the Apostles Canons,
 which are the old Code to which all the oldeft Councils refer ;

Can. Apost. the Words are, as *Dionys. Exiguus* renders them, *Episcopus aut*
7. *Presbyter aut Diaconus, nequaquam seculares Curas assumant, sin a-*

liter dejiciantur ; either let them avoid Secular Cares or leave

Hier. l. 2. their places : *Ignominia est Sacerdoti propriis studere divitiis*, says
Ep. 12. *Hierom* : *Sozomen* assures us that *Sophronius* was outed on that

Sozom. l. 4. very account. And the great Council of Nice were so eager against
c. 23. those Muck-worms. that they forbade all sorts of Usury to the

Conc. Nic. Clergy. If a Clerk would not forbear, they Decree *Kαταίρεσθαι*

Can. 17. *στρατούς κλήρους*. Let him be deposed from the Clergy.

The Canons also forbid all sorts of Gaming, as *Aleas*, *Taxillis*,
Pagellis, Dice, Hazard, Cards, and such Sports as waste much

Apost. Can time, and raise Distates : Thus the Apostles *Κύβοις χράζων, ἢ*
45. *ωδαῖς ἢ πανδάῳ ἢ καθαιρέσθω*. The Canon of *Eliberis* expresses

Elib. Can it by *ταβλίζειν* and *ωβεῦσαι*; now *ταβλίζειν* among the latter
74. Greeks is *Tabulis laudere*, to play at Tables. So the Synod in

Trullo decree both in *Can. 41.* and *Can. 50.* Our Canons were *Sta-*
tuimus insuper aliquos Canones innovando, ne Clerici in Sacris Ordinibus

Can. 1603. *constituti, & qui beneficiis Ecclesiasticis sustentantur, ad Aleas,*

Can. 75. *& Taxillos non ludant.* And so doth our Canon forbid playing at
Cabaf. not. Dice, Cards, Tables, or any other unlawful Game. There are

Eccles. in very few Countries about us, but what are under the same Obli-
Can. Aven. gations as *Cabassutius* shews, in his Notes on the Synod of *Avenion*.

32. So *Trent* forbid *Aleas*, *Lusus*, *Luxum*, *Comeffationes*, *Choreas*, in

their 22 Session, the first Chapter of Reformation, so that none

ought to complain of this Restraint.

Plays also and Shews were look'd upon as unfit for Clergies at-
 tendance ; *Tertullian* wrote a Treatise against it, and *St. Cyprian*

Novel. 123. and *St. Augustine* highly inveigh against it. The Civil Law con-
cap. 10. demns it ; the Synod of *Arles* decrees their Separation from the

Synod. A- Communion, that will be Actors or Attendants on Theatres ; and
rel. 1. Can. to that purpose is the third Council of *Carthage*. The *Laodicean*

5. Synod were so nice, they would not let Clergy stay at Marriages,
Carth. 3: or other Feasts, *Sed priusquam ingreduntur Thymelici surgere, &*

Can. 11. *secedere* ; they must out when the Pulpit or Desk is set up for the
Laod. Can. Fidlers and Dancers : *Θυμηλία* is the Pew for the Musick and Actors

54. *Pollux ono-* in the dancing place, as *Julius Pollux* shews.

majt. l. 4.

Nor did the Primitive Church favour Hawks, Hounds and such vain Pleasures, having forbid them also; *Episcopis Presbyteris Conc. Episcopatq; Diaconibus, Canes ad venandum habere non licet, nec Accipi- on. Can. 4.* If the Bishop erred he was suspended three Months, the *Agath.* Presbyter two, and the Deacon one Month; the like is decreed in *Can. 55.* the *Agathen* and *Mascon* Synods, and in many others. Nor do our *Matisc. 2.* Constitutions allow but restrain the numbers of Horses, Servants, and Hounds, in the Visitations that are authoriz'd by *Can. 13.* them.

As to the use of Taverns, Inns and Tipling-Houses, the Clergy are forbid entring any such places, unles for meer necessity in Travel. Nor doth the *Laodicean* Synod allow that, no not to the *Laodie.* Readers, Singing-men and Ostiaries, *ἐις καπηλεῖον ἐισίνειν*, to enter *Can. 24.* these publick Houses; yet the Apostolick Canons that ordered Ex-communication to Clergy that eat in Inns, added *Praterquam si Can. Apost. in itinere propter necessitatem diverterit in publicum hospitium.* And *¶ 1.* the like Exceptions we have in the third Council of Carthage; *Ut Carth 3. Clerici edendi vel bibendi causa Tabernas non ingrediantur, nisi pere- Can. 27. grinationis necessitate compulsi.* Clergy are not to eat or drink in Publick-Houses but as necessitated in Journeying. After these many other Councils have expressed their utter dislike of it; one of the *Rhemish* Synods forbud the *Faustus Aequales*, or measured Healths, used among Boon Companions. And the *Agathen* Canon *Agath.* and the *Venetian* provide, *Verbera & fustigationem*, Rods and *Can. 41.* Cudgels to suppress this Vice: and well they may, seeing Drun-*Venet.* kennels turns Men to Beasts, and renders them worse than Asses *Can. 13.* when they can't go.

And some forbid Clubs of Meat, or Drink, in any place whatsoever, as that of *Laodicea*, *Οὐδὲ δεινοὶ ιερεῖς οὐ κλεψύδες εἰς συμβό* *Laod Can. λῆς συμποσία δητηλέν, αλλι εδε λαίνες,* That neither Priests, *55.* Clergy, nor Laicks, shall Club for Treats. *Exiguus* translates it *Ex Collatis vel comedationibus*, haply because Clubs were not much in fashion in *Italy*; but *Symbolum* signifies a Shot gathered from several Men. *Schrevelius* will have *Συμβολὴ* to be *ipse actus conji-* *Schrev. ciendi*; 'tis here Clubbing for Compotations. *Julian Apostate Lex.* thought these Rules of Temperance so important, that *Sozomen* *Soz. l. 5. c.* observes, he gave them to *Arsacius* the Pagan Priest of *Galata*, *15.* *μη εἰ καπηλεῖω πινεῖν;* because he thought it a disgrace to Paganism it self.

The Canons that concern the Clergy are so many, that it would make a Volume to repeat them. Our Canons of 1603 are most of them taken from the ancient Councils, and in every ones hand, we shall therefore only transcribe one of them to our present purpose, being *Can. 75.*

A humble Proposal

No Ecclesiastical Persons, shall at any time (other than for their honest Necessities) resort to any Taverns or Ale-houses; neither shall they Board or Lodge in any such Places. Furthermore they shall not give themselves to any base or servile Labour, or to Drinking or Riot, spending their time idly by Day or by Night; Playing at Cards, Dice or Tables, or any other unlawful Game: But at all times convenient, they shall hear or read somewhat of the Holy Scriptures, or shall occupy themselves with some other honest Study or Exercise; always doing the things that appertain to Honesty, and endeavouring to profit the Church of God; having always in mind, that they ought to excel all others in Purity of Life, and should be Examples to the People to live well, and Christianly, under pain of Ecclesiastical Censures to be inflicted with severity, according to the Qualities of their Offences.

This is a golden Rule, needing nothing but Practice to make the Church lovely before God and Man. At all convenient times to hear or read Holy Scripture, would save Men hunting after Company, and losing precious Hours. This is the Apostles *1 Tim. 3.2.* Rule, *idi et ratois*, or be wholly in them, which will yield Profit enough; for in so doing we may save our own Souls, and those that hear us, the Church from Scandal, our Nation from Ruin, our Estate from wasting, and our Credit from cracking by hunting after vain Pleasures.

These Rules conscientiously apply'd by the Rulers of the Church, and the Rural Dean faithfully acting his part, cannot fail to refine the Sons of Levi, and rub off any Rust contracted by their lying so long out of use.

C H A P. XV.

IT may be farther objected, that there is like to be no compleat Uniformity, and consequently no lasting Peace, if Anabaptists and Quakers be not invited into this Work, seeing they live in some Parishes. To which we Reply, That our Intention is to Unite (if possible) all Christians in Reforming Congregations Parochial: But Quakers seem to us to have nothing of Christians but the bare pretence of Christ within, which is but a Cant, and we think signifies no more than the Light of Nature; because they say 'tis in all Men, as well before Christ was born as since, and is in them that never heard of Christ in the World. Christians believe in Christ without, the Son of the Virgin Mary that was born at Bethlehem, lived at Nazareth, and Crucified at Jerusalem under Pontius

Pontius Pilate, who was never within any Man, tho' his Doctrine be in the Hearts of Christians believed and walked by. Quakers have abandoned his Sacraments; nor is his Law read in their Meetings, nor their Doctrine the same with the Christian Church; nor do we know of any ancient Creed that they embrace. The whole Reformed Church have generally agreed, that the Word rightly preached, and the Sacraments duly administred, are the true Marks of the Christian Church, of both which the Quakers being destitute, they can't be reckoned within the Pale of the Church; but our care must be to Convert them, as all other Pagans or Apostates to the Faith.

And for the Anabaptists, there are great varieties of them; some are *Catharists*, that deny themselves to have the least spot of Sin, and omit that part of the Lord's Prayer that asks Forgiveness; some called *Tacentes*, that askt about their Religion, stand astonished and answer nothing: Some are *Enthusiasts*, boasting of strange Visions, and Colloquies with God: Some *Libertines*, that despise Magistrates, and think all Government unlawful: Some *Adamites*, to go Naked: Some *Menonists*, that live in Colleges, and have most things common: Many agree that there is no Original Sin; that Children are not capable of Baptism; that Polygamy is lawful; that Marriage is dissolvable if contracted between Parties of a different Religion; that Souls are dissolved with Bodies; and that they expect a fifth Monarchy.

All their Characters are so black, by reason of their bloody Rebellions, that *Arnold Michovius* thinks it necessary to Banish them out of the Confines of Humane Habitations. Mr. *Tombs*'s Writing for them calls them Hereticks, and a Litter of grievous Wolves. Mr. *Bolton* in an Aßize Sermon, calls them Frantick *Bedlam* Ana-
baptists; more fit to be driven out of the Bounds of Humane Na-
Serm. 2. ture than disputed withal. *Luther* advised their Destruction, *tan-p. 13.*
quam commune incendium, as a Scale Fire, to be beaten down by all. In very Deed, their Boasts of Revelations from God were intolerable Impudence; such was that of *Tuscoverer* that God re-
vealed to him, that *Leyden* should be King of all the World, as *Bres. l. 1.*
Gassius reports it. *Nicholas Storke* says, God oft spake to him by an *c. Anab.*
Angel, as *Bres* informs. The *Helchusites*, a part of them, boasted much of a new Book they had from Heaven, as *Bullinger* notes; *Bulling.*
nor were their doings less wicked than their Revelations: For they *adv. Anab.*
raised the Rustick War in *Germany*, in managing which, *Munzur bap. c. 2.*
in five Fights lost 15000 Men, and at length brought himself to the Gallows at *Mulhuise*, says *Sleidan*. Their first League had Villainy enough in it, to root out all *Canaanites* out of the Land, as *Joshua* did, says *Bres*; each Man would have six or seven Wives,

Sleid. Hist. Wives, says *Sleidan*; and they baptized their War against their
 p. 57. Princes by the name of the *Holy War*. At length *John Be cold*, a
Guy de Taylor of *Leyden* being their King, ruling in *Munster*, and seizing
Bres. p. 6. all the Citizens Estates, was overthrown with his fifteen Wives,
Sleid ad and his Prophet *Snipper-dolling*, and advanced to *St. Lambert's*
An. 1525. Steeple, and hanged there for a Monument to the rest.

Yet there are some that contend for nothing but Antipædobaptism; if such could be reclaimed, it would expel that Error, and their Example may be serviceable to our Parochial Congregations; and therefore we Address to them to weigh the ensuing Conclusions.

1st Conclusion, That every one that comes into the Wor'd by ordinary Generation, is under Original Sin, and consequently under the displeasure of God. The Scripture call them *Children of wrath*, and says, *They were shapen in wickedness, and in Sin their Mother conceived them*. The Word wickednes is Plural in Hebrew, because Original contains in its Root all actual Sin that follows in ones Life: And therefore Death by one Men came into the World and passed on all Men, because all had sinned, viz. in that one **Eph. 2. 3.** Man; yet not after the Similitude of *Adam's* Transgression, for that was Actual; but Children die that have none but Original: **Psal. 51. 5.** **Rom. 5. 12.** **Ib. v. 13.** **vers. 19.** By the Offence of one many were made Sinners. The one that made Sinners was *Adam*. So by the Obedience of one many was made Righteous; the one that made Righteous is Christ. Hence the Corruption of the one is as sure as the Justification or Regeneration of the other. How can the same Faith believe the one and reject the other? *Adam*, the Worlds common Parent, entred into a Covenant of Works with God for Himself and all his Posterity; he failed, and all were concluded under the same Guilt, he Actually, they Originally. Hence we are by Nature Children of Wrath, because our whole Nature is infected with that Corruption; yet 'tis not committed wilfully by us, but naturally in us. It comes directly to us from *Adam*, yet not by natural Generation, but by moral Application. Natural Generation produces that Subject that receives the Defilement: The Son shall not bear the Iniquity of the Father unless his own Will concur, as all Mens did, being in the first Parent. Infants must account to God as well as Men, but have no Sin to account for but Original, nor nothing to balance it but Baptismal Regeneration: So that no Evil can ruin them but that they were kept from Baptism.

But some Argue, where there is no Law there is no Transgression; Children can have no Law because they can't understand it. Reply, As they were in *Adam's* Loins they had his Law, which he as their Head understood, and they in him, the breach of which brought

brought in Original Transgression, as the Childs Blood is stained in his Father's Treason.

But 'tis farther urged, that St. Paul says, *many were made Sinners*, not all; therefore it was by Imitation, not Propagation, for then all had been Sinners, because all were propagated. Reply, The same Author says, all were made Sinners as well as many. And the reason of difference is, that Eve was not made a Sinner by Adam, but by her self, for she fell before him; nor Christ, because not in Adam's Loins by the Blessing, but came in after by Promise, as the Seed of the Woman, to recover the Fall; nor were all made Righteous in Christ, tho' they might be, because some remained in Unbelief. So the Scripture says of Abraham's Seed, *In it all Nations shall be blessed*; yet elsewhere, *I have made thee a Father of many Nations*: The all is generally speaking, and the *many* shew some excepted.

Others say, it must be by Imitation, because St. Paul says, *Sin entered by One*; if by Propagation, he had said, It entered by many, because many propagate. We Answer, Adam and Eve were but one, and the several Generations are but inferior Instruments to convey; but St. Paul speaks of the first and principal Cause: others did not beget the Sin but convey it. The Woman was but the Occasion of the Sin, Adam was the Head and Covenanter, with whom all his Posterity did stand and fall.

[2d. Conclusion.] By this Original Sin Man's Nature is extremely corrupted: The Instrument falling put all the Strings out of Tune. Adam crook'd himself and so stood, and all after him bear his Image. All wise Men have observed much darkness in the Understanding, much perverseness in the Will, great inordinacy in the Affections; the very Conscience is defiled. This Depravation is called the Old Man, which is corrupted with its Afections and Lusts. The sad sight of which, effected by the Malice of the Devil, moved God to found a new Covenant, called the Covenant of Grace; in which, by a stooping Condescension to Humane Infirmity, he parted with the exactnes of a most Holy Law, and accepted sincerity of Heart instead of perfect Obedience on our part, knowing us so corrupted as not to be able, even with the help of ordinary Grace, to fulfil his Righteous Law. The Apostle pleads a Necessity of being *renewed in the Spirit of our Mind*. The Conscience is declared to be defiled as well as the Mind. The Will, that is the Queen in the Oeconomy of the Soul, having the Understanding her Councillor, the Conscience her Chancellor, the Memory her Recorder, her Affections the Executive Power, yet is most stubborn against God and Goodness. It will not come to Christ, nor let him Reign over it. Adam, Epb. 4. 22. Col. 3. 9. Tit. 1. 15. Job. 5. 40.

Innocent, moved toward God as a Stone to the Center; but now

Rom. 8. 7. The Carnal Mind is at enmity against God, for it is not subject to the Law of God, neither indeed can be.

[3d. Conclusion.] This Original Corruption is really a Sin, else why do the Scriptures call it a Sin? or how else came People to be Children of Wrath? Is it not contrary to inward Righteousness? Why should Men mortifie inward Lusts if no Evil in them? Is it possible to please God while we are in the Flesh? Is

Rom. 8. 8. not the want of Adam's Innocency a State of Guilt? Are not our evil Inclinations against the tenth Commandment? Sin injected is not ours, but if delighted in, tho' not acted, is our Sin. If Infants can't be saved without Christ, 'tis because they are sinful:

Job 14. 4. Job asks, Who can bring a clean thing out of an unclean? And *Eli-Id. 15. 14.* phaz joins with him; What is he that is born of a Woman that he should be Righteous? Could this be said if the Child from the Womb hath no defilement? Did not Circumcision in the Jews Infants take off inherent Pollution; Circumcise (says God) the foreskin of your Hearts, and be no more stiff-necked, that is inobedient;

Deut. 10. 16. Why Circumcise for it, unless it were done in Circumcision? So *Id. 30. 6.* The Lord thy God will circumcise thy Heart, and the Heart of thy Seed, to love the Lord thy God with all thy Heart and with all thy Soul: Could this be said if Sin were not removed and Love to God settled in the Heart of the Circumcised? Is it not the sole Propriety of Christ to be born without Sin? He is tempted like us in

Heb. 4. 15. every point, Sin only excepted. He only had not those inward desires and inclinations to Evil that all others feel: Will any say all others are brought into the World as pure as Adam? Is it meet to believe that Humane Nature is now as it came out of the hand of God at Creation, yet so debased with a proneness to Evil?

In a Word, whatever opposes God's Law Efficiently as Devils, or Materially as all wicked Acts do, or formally as all designed Evils do, or effectually as all evil States of Persons do, whether we call them *vitia* or *peccata*, they are still Sins, and 'tis this evil State in which Children are born.

Hence the Heathen having some light of this Pravity, made set Lustrations for their Children: Their *Lustrum* was quasi Λύσειν, a Purification, and many Ceremonies were used in it. They had their set Lustric Days, in which they purified their Children, and

Spenc. leg. commended them to God. Spencer calls it a Gentle Asperion of *Heb. 1. 3.* Water. The Greeks call it *καθαίρεσμός*, their Purification.

Dif. 3. 6. Usually the Matter was pure Water, as unfit for God's Presence or *1. p. 677.* Favour without it. Some had a sharper way, making them pass thro' the Fire, but for the same reason, both being Instruments of cleansing.

We

We come then not so naked into the World as to be without a Mantle of Guilt, and woe be to us if we go so naked out as to be without the Covering of Christ's Righteousness. We brought Guilt enough to ruin us, and to recover us must have the Supernatural Grace of the Holy Spirit conveyed by Baptism, with the Devout Prayers of the whole Church.

Will the unkind Father stand disputing Baptism, when he sees the House on fire? Is that a time for a Pilot to maintain Jang'cs while the Ship is sinking? 'Tis not a sole Finger, but all-over unclean from the Crown of the Head to the Sole of the Foot. The Blackamoor hath white Teeth, but the Infant all black. The *Is. v. 4.* Heathen, without Scripture discovered this Corruption. *Zamblichus* resolved it *αναγένετο από της φύσεως*, that to Sin was the result of Nature. And *Aristotle* *το μερος αντιβαίνειν τῷ λόγῳ*; 'twas natural to contradict Reason, meaning that the Law of the Members *Rom. 7. 23.* did readily conquer the Law of the Mind, making Corruption the governing Law of the Man. From whence they all highly urged the Care of Youths Education. To govern their unruly Manners Cicero says, *Nulla nostra culpa est, natura metuenda est. Hec Cuiro-* Cic ad At-
nem, hoc Hortensii filium non Patrum culpa corrupit. 'Twas not *sic. l. 10.* the Father's Examples were in fault, but Nature it self was to be *Epist. 4.* feared; that is corrupted Nature, not as it came out of the Hand of God. But they were ignorant of the Fall, and thought it Original Nature instead of Original Sin, *Porphyry* doth sadly bewail Porph. de corrupted Nature; and so doth *Hierocles* on Pythagoras's Verses. *abstin. l. 3.* *Platonists* complain of the Souls *περιπύλωσις*, the moulting its Fea- *§. 27.*
Hier. Com. thers that hinders its flight towards God and Goodness, and leaves it sickly that it can't struggle with Sin; they complain too, that it hath left *λευκῶν ἀνδρειας*, the fair Temple of Truth, as if they had known its loss of Paradise. They had a dark Emblem of the Fall; to wit, an Ass carrying Youth to Man from the Gods, but being dry, went to a River to drink, where a Serpent forbid Drink unless the Ass would give it the Burthen: The Ass consents, the Serpent holds its Youth, and Man becomes a poor Mortal. This Nat. Comes. delivered by *Natalis Comes*, out of *Nicander* and other Ancients. *l. 4. c. 6.* *p. 313.*

As the Heathen saw this, so doth the Bible teach it from the Alpha of *Genesis* to the Omega of the *Revelation*; and tho' vain Men contend, yet Heaven and Earth must pass away before it can be overthrown; But what cares an ignorant Mechanick for all this? We may pardon *Plato's* Conceit as one without light, That Souls existing before Bodies, for some faults committed by them, were put into Bodies, and there punished with Pollution, That *Origen* should go this way, after he had formed his Hexapla, gave him the Name of a Centaure. To avoid this Truth, the

Manichees fansied two Principles of Being, a Good and Evil one; and that Man was made by an Evil Creator, and out of evil Matter, and so became a Monster of Corruption. But this carries Folly and Contradiction in the Face of it; for it affirms an evil God, whereas the true Notion of God is, that he is *Ens perfectissimum*; and it supposes two Infinities which would measure one another, so that neither will be Infinite. They that think this pravity came by Matter that could not be mended, oppose the Fall with Lyes and Blasphemies. *Pelagians* of old, and *Socinians* of late, and some others, tell us the Fall was nothing but *Adam's* losing that Grace which God gave him, to assist his Reason in governing natural Appetites. But this supposes there was Rebellion in Nature before the Fall, and gives Grace by the Covenant of Works, whereas Grace came by Jesus Christ; and makes the Actual Sin of *Adam* to be Gluttony, and that meer Tasting was an Excess, whereas natural Appetites are to be lawfully supplied in due measure. But 'tis plain the Sin was Disobedience; but their busines is to make it no Sin at all, nor do they account for the Transfusion of it to Posterity.

Let us learn what Account the Christian Church hath given of it. In the Council of *Milevis*, held *Anno Christi* 416. were the Heresies of *Pelagius* and *Cælestius* examined, *Sylvanus*, Primate of *Numidia*, being in the Chair, and St. *Augustine* and many other great Divines being by at the Inquiry, their first Canon pronounces Anathema on any that affirm, *Adam* had died by the necessity of Nature, tho' he had never sinned. They deny not but his Composition might naturally be dissolved; but affirm, that had he kept his Innocency, God had been his Safe-guard against Death,

Rom. 5.12. which is plain by that of the Apostle, *By one Man Sin entered into the World, and Death by Sin.*

The second Canon is, Whoever shall deny Infants new born to be baptized, or that they may be baptized for the Remission of Sins, but that they drew no Original Sin from *Adam* that needs Expiation in the Laver of Regeneration, let him be Anathema. For (say they) the whole Catholick Church understood always, *Ut in iis Regeneratione mundetur, quod Generatione traxerunt.*

The third says, Whoever shall say, the Grace of God given to justifie us in Christ Jesus, avails only to the Pardon of Sins, but not to aid us against Sin, let him be Anathema.

The fourth is, Whoever shall say that this Grace helps us only against Sin, because by it is revealed and opened to us the understanding of the Commandment, that we might know what to desire and what to avoid, but not to help us to love and do what we know, let him be Anathema.

The

The fifth, Whoever shall say the Grace of Justification is given us, that we may do the more easily by it, what our Free-will could have done without it, let him be Anathema.

The sixth, Whoever shall say we confess Sins, not because we have them truly, but only out of Humility, let him be Anathema.

The Seventh, Whoever shall say, we use the Petition of Forgiveness, in the Lord's Prayer, not for our selves, but for some of our People, let him be Anathema.

By all which, we understand the Churches Judgment was, that Original Sin had corrupted all Men; and that we needed Grace both to pardon Sins and assist in Duties, or we could do nothing to our Salvation; and that Infants needed it, and were taken under it by the Church as well as others.

So also, among those ten celebrated Rules, concerning the Doctrine of God's Grace in Christ Jesus, drawn up by eminent Church-Men as the result of many Councils of the Primitive Church, and Recorded by *Dionysius Exiguus*; this is the first, *Quod Adam emnes homines lacerit, nec quenquam sine Christi gratia posse salvari*; That Adam hurt all Men, nor can any be saved without the Grace of Christ.

These things well considered, Can any Christian deny the Corruption of all Mankind in the Worlds first Parent? Is it wise to set ones self against the Belief, and sad Experience, not only of the whole Church, but also of the whole World? Doth not God see all Mankind, without his Grace, neither fit for Heaven nor Earth? Did not his own Arm bring Salvation? Did not he by a new Covenant exchange an unsinning Righteousness, into a poor penitent Sincerity in the Adult? and poor passive Baptism in the Infantile Age? Having nothing internally Active but the Holy Ghost, nor any thing outward but the Churches Faith and Charity, applying the washing of Regeneration, as the true Remedy our Lord prescribed to convey his precious Blood to the Infant, being the Seed of believing Parents, who are within the Entale of the Covenant, and so to fit it for the Kingdom of Heaven.

Hath God opened this Door of Hope, and shall a ruined Creature shut it against himself and Issue, with weak and popular Cavils? Doth Man know better than God how to save himself and his Infant? Beware, O Man! whoever thou art, lest thy cruelty to thy Child prove Damnation to thy self. God may have uncovenanted Mercy for thy Child, and covenanted Judgment against thy self, for thy pretending Reasons against his Appointment; Wilt thou venture a polluted Creature to go to God's Tribunal? Wilt thou say 'tis clean tho' not washed with Water and the Holy Ghost?

Ghost? Is not this to give the Lye to Christ and the Holy Scriptures, and the wisest and holiest part of Mankind? Can thy Imagination purifie thy Child that corrupts thy self?

Think, O Man, there are two things to be done for thy Child; first his Justification, which is done by his having a Pardon for Original Sin; but which way is that obtained? Not by the Infants actual Faith or Repentance, which it can't perform: How then? As he got his Pollution so his Discharge. He was polluted by being a Child of the first *Adam*, he must be pardoned by being a Child of the second *Adam*. His natural Generation made him Guilty, his spiritual Regeneration makes him Absolved. 'Tis Baptism makes all Children of God, and 'tis in it is given Remis-

Act. 2. 38. fion of Sins: *Repent and be Baptized every one of you for Remission of Sins,* says St. Peter; and so St. Paul, *Arise, why tarriest thou? and wash away thy Sins.*

Christ's Death was intended for every Man's Justification, but not till applied; 'tis Sufficient, but not Effectual till it be Exhibited, and received by such ways as he hath appointed; 'tis only those that are baptized into Christ have put on

Gal. 3. 27. *Christ for Justification, tho' he tasted Death for every Man.* If thy Child be Justified without being baptized into Christ, he is justified without a Justifier, and saved without a Saviour, and redeemed from Sin without a Redeemer. Thou wilt say, Christ at the right hand of God may apply his Merits to it, true, so he may to Turks, Jews and Infidels, and all their Issue; but he never intends

Job. 5. 40. it to those that will not come to him, and intreats in little Childrens behalf, suffer them to come unto me, that they may have share in the Kingdom of God. The end of Sacraments is to be Seals of Conveyance, or Instruments of Application, of Christ and his Merits.

Secondly, The Child's Sanctification is to be provided for, in regard no unclean thing can enter into the Kingdom of Heaven.

Rom. 5. 19. Thou seest he is a Sinner; for by one Man's disobedience many were made Sinners; that is, all were so that were Sons of Adam, by ordinary Generation; Shall he be sent to Heaven in his sinful State? Will God admit such as neither love nor fear him in Habit, nor Act, to dwell in his holy Will? If nothing be done here to give him initial, seminal, or habitual Grace, where, when, and how shall he receive it? If the Seeds of Grace be sown in the Soul after separation from the Body, how can the Man be Regenerate that consists of Soul and Body? If they are sown before Death, then a Child may be a true Believer, and true lover of God, either seminally, initially or habitually (chuse which you will) either are sufficient to sanctifie the Subject that possesses it. Nor is the Rational Soul uncapable of Graces in its most clouded State, no more than

than it is so at Night, when the Man is fast asleep, and those Graces may be as justifying as Faith or Love when Men are sleeping. Reason is hindred in Operation by the weakness of the Brain, and so is Grace too, but the Child is a Rational Creature, and may be a gracious new Creature. Let Death sever the Soul of the Infant from its Body, and 'tis strait a Rational Agent, and as soon a Religious Agent, exerting all its Graces. Thus Diamonds in the Dust are as it were lost, but cleared from thence shine as a choice Jewel; should any say, the Soul is Regenerate after it comes to Glory, it might tempt Men to venture their Ruin on such Expectations.

Supposing then Infants may have Grace, by what means can it be attained? It can't be effected by Teaching, which begets Historical Faith, nor by Miracles, because Infants can't use the Scientific Senses; to do it without any visible Means, would leave a solicitous Parent in sad uncertainty: Therefore our Lord directed the same way to Children as to all others, that they may have it by Baptism, that one Command contains both young and old: *Unless any one be born again of Water and the Holy Ghost, he cannot enter into the Kingdom of God.* John 3. 5. 'Tis true, our Translation names only a Man, but the Greek is *ταῦτα*, if any one be not born, be he young or old, 'tis a Law with a heavy sanction, that except it be done, none shall enter into God's Kingdom. If you ask how this can be done, we answer, Water is easie to be had, and the Spirit hath acted in many. The Angel tells *Zacharius*, That Luke 1.15. *John shall be filled with the Holy Ghost, even from his Mothers Womb.* If Adam's Off-spring can be made Sinners from Conception, why may they not also be made Saints? Are they not as capable of loving as hating God? Why may not good Seed be sown in the Heart as well as evil? Can the Devil corrupt more than the Spirit can Sanctifie? If Baptism were not intended to Sanctifie, why is it called *baptizing with the Holy Ghost and with Fire?* And sometimes with Water and the Holy Ghost? Are not Fire and Water both proper Instruments of cleansing? So Christ sanctified and cleansed his Church, with the washing of Water by the Word, which Epkes. 5. are the two outward Signs of Baptism. Hence too 'tis called the 26. *Washing of Regeneration, and renewing of the Holy Ghost,* to shew Tit. 3. 5. the intent of Baptism is cleansing. Seeing then God hath appointed the Water, and the Efficient the Holy Ghost, we may assure our selves they are sufficient to clear off Original Sins Guilt, and sow all the Seeds of the new Creature in the Heart; so that the Soul, the Candle of the Lord, taken out of its dark Lantern by Death, would immediately shine in all the Lustre of flaming Love, whatever the Infidelity of some suggests to the contrary.

But

But a Member of our Communion says, this teaches Incantation, laying whoever expects other than Fœderal Holiness in Baptism, doth make it Incantation. *Calvin* hath said the same thing somewhere before him. One may justly tremble to touch it, because it comes so near the Sin against the Holy Ghost. A great Bishop of the Catholick Church gave Baptism another Elogy; He called it *ποιησεν την περιτομην καὶ μεγαλουπεριτομην*; The fairest and most magnificient of all the Gifts of God. We have been usually taught, that federal Holiness gives only *jus ad Rem*, or a right to Baptism; if both or one Parent were Christian, this was federal Holiness; but Baptism gave *jus in Re*, which is real Holiness: But this may be too narrow an account for Men of Latitude. Tho' the Catholick Church did believe Baptism to be cleansing, sanctifying and justifying; nor was any reckoned among the Faithful till Baptized, whence the holy Communion was called *Missa fidelium*, to which no unbaptized Person might ever come, esteeming none but the baptized Regenerate. Faith and Repentance were good Dispositions to, and Preparations for Baptism in the Adult; but by it usually came Regeneration and Adoption, the work of the Holy Ghost in young and old.

Rom. 4: 11. Did the Jews call Circumcision Incantation, tho' the Subject was an Infant, and their Infants had as little capacity to receive benefit by it as Christian Infants by Baptism; yet tis called the *Seal of the Righteousness of Faith: And the fore-skin of their Hearts were Circumcised. And the Lord thy God will circumcise thy Heart, and the Heart of thy seed, to love the Lord thy God.* Could this be said if Circumcision made them not God's Children, and wrought in them no love to their Father?

Deut. 30: 6. But you will say, if it did work Grace, why were not Females Circumcised also? This is to be an Examiner of God, why he doth not do more good to the World than he doth? But pray consider Males and Females were separated in the Promises, and therefore could not be united in the Seals of Conveyance. The Promise of Christ was not made to the Seed of the Man, but of the Woman. For Men were to have no share in the Birth or Conception of the Redeemer, but the Woman only. Every Birth among them was a Sacrament to seal the Birth of the Redeemer, and all by Faith expected to see him in their Births. Their Sacrament (if we may so call it) was in the Instrument of Generation as well as the Males, and both depended on the Messiah to be born. Accordingly both were cloudy Sacraments; and the Apostle tells us, *The Woman is saved in Child-bearing*, which the Male could never share in. But as soon as the Messiah was born, the Woman had done expecting, and the Man Circumcising; and so both Male and

Gen. 3: 15.

and Female were united together in unbloody Sacraments, and those removed from the Instruments of Generation, according to the Wisdom of the Messiah.

Now one may see the Method the Gospel uses in fitting Souls for Heaven, in those Words of St. Paul to the *Corinthians*; And such were some of you; but ye are washed, but ye are sanctified, but : Cor. 6. ye are justified, in the name of the Lord Jesus Christ, and by the Spirit of our God: that is, ye were baptized in the Name of our Lord Jesus Christ, and sanctified at the same time by the Spirit Regenerating, and accordingly justified of the Father. This *Hermas* in his Pastor emblematised, by sounding his Towre (that is the true Church) in the midst of the Water, to shew the Foundation of all is Baptism.

Anabaptists in general, conclude Children capable of Justification, but how can they come by that Remedy for Original Sin except by Baptism? The Church knows no other, and therefore have practised this way from the beginning of Christianity. They were by our Saviour's direction to teach all at first, else Men would not be baptized; but as soon as Parents were taught and baptized, the Children also were admitted to it: So with *Lydia* Act. 16.15. were baptized all her House that entred upon her Title: So the Goaler being baptized, all his House were baptized straight way. So did St. Paul baptize *Stephanus* and all his House upon his profession. 'Tis true the Church did not use to baptize as soon as born, 1 Cor. 1. but assigned the next Eve of Easter, or Eve of Pentecost to baptize 16. in, and some staid longer, in case of Health; but in the last Necessity they baptized at any time, even before the Child could be cleansed from the Birth, as was judged in a Council under St. Cyprian, upon the Scruple of Bishop Fidus, and Recorded in that Martyr's Works, otherwise the Church was stiff to their appointed times, as the Council of Bracara shews, held Anno Christi 572. Non Conc. Brac. licet absque Paschæ solemnitate ullo tempore baptizare, nisi illos qui- Can. 18. bus mors vicina est. Quod si quis in alio pago contumacia faciente, post interdictum hoc, infantes suos ad baptismum detulerit in Ecclesiæ nostræ; non recipiantur usque ad satisfactionem. Et quicunque Presbyter ipsos extra nostrum permisum recipere præsumperit, tribus mensibus à Communione Ecclesiæ sequestratus sit, so sharp were they to keep their People to their Rule.

'Tis in vain to tell these Men, that 'twas ever the Churches Custom to baptize all Infants of Christians in case of approaching Death; they slight the Evidence, tho' they testifie nothing but what they see and do. St. Augustine tells *Pelagius*, that he sees Aug. 1.4. Infants Baptism practised in the whole Church; nor doth *Pelagius de Bapt.* deny or question it; but shews other ground for it than Original c. 24. Sin.

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Aug. 1. 10. Sin. Augustine farther tells us, *Nec ullo modo superflua deputanda, in Gen. 6. nec omnino credenda; nisi Apostolica esset traditio.* It had not been believed unless it had come from the Apostles. But then whoever separates on this account, had been a Separatist from the whole Church for 1500 Years. One may guess how much the Church was concerned about it, by a Canon made Anno 398. *Placuit de infantibus, quoties non inveniuntur certissimi Testes, qui eos baptizatos esse sine dubitatione testentur; nec ipsi sunt per etatem idonei de traditis sibi Sacramentis respondere, absque scrupulo eos esse baptizandos; ne ista trepidatio eos faciet Sacramentorum Purgatione privari:* If it be uncertain whether Children were baptized, they should without scruple Baptize them: least that fear should deprive them of the Purification of the Sacraments. No less than 73 Bishops, besides Presbyters, agreed in this Determination.

What the Church hath thought of Baptism every since, is too well known to need any Proof. The Papist and Protestant are herein agreed; *Davenant, Ward, and the Dort Synod* are thus far one; the *Socinians* and *Remonstrants* think it proper enough; and the *Calvinists* agree the great use of Baptism to Infants Salvation, but suspend the Efficacy upon the dark Peg of Election. *Cornelius Burges*, a Member of the Assembly of Divines, wrote a Treatise of *The Baptismal Regeneration of Elect Infants*; in the Body of which, being troubled with an Objection of the uselessness of it to all others but the Elect, sometimes says, 'Tis but sealing to a Blank; at length yields, That it may Regenerate all (as far as he knows) that come lawfully to it; nor can we see any reason why the secret Decrees of God should be brought in to disturb the Purposes of his plain Commands, seeing he positively affirms, *That he that Believes, and is Baptized, shall be saved.* And seeing they agree, That the Judgment of Charity ought to believe, that where the Means Predestinated are religiously used, there the End also doth follow, why may they not close with this Church of *England* in professing, That whosoever is baptized, and dies before he commits actual Sin, is certainly saved?

But what may we hope from Men and Women whose Understandings are too weak to judge these things, and their Spirit too fierce to yield any Cause they entertain? And that will believe their Neighbour *John* before a venerable Council of all the great and good Men of the World; and are taught from their Cradle to hate the Priests, a sure way never to receive any good by them; and tho' they have not one Command, or Example, in Scripture, of making Children of Believers stand off from Baptism till 20 or 30 Years of Age, but the quite contrary, baptizing them immediately after their Parents. And tho' they find Children in the

Mark 16.
16.

Church

Carthag.
Synod.

Church before Moses's Law, and under it; and that 'tis the same Church with that of the Gospel, being founded in the Covenant of Grace; and that some of the Jews are broken off by unbelief, *Rom. 11. 7, 20.* and the Christians grafted into the same Olive or Covenant of Grace; and knowing no cause of Mercy or Justice, why Children should be excluded the Seal of the Covenant, yet will venture their Damnation rather than part with their Error. God having provided no Remedy for obstinate Men, we have nothing left but our Prayers, That God in pity to them, and mercy to our Church, would use such Methods of his Grace, that our labour may not be in vain that is undertaken for their and our Benefit.

C H A P. XVI.

BUT some tell us, there is little hope of gaining all we invite to our assistance, because they think a Parochial Church reform'd makes not a true Church of Christ, for want of due Officers, Lay Elders, personal Stipulation, &c. And that Parochial is but an Earthy Ingredient to make up a heavenly Body, as a Church is: To which we say,

1st. Men that make this Objection are not for Reforming but new Instituting Christian Churches, which would be to destroy more than we make, and to tell real Christians that they are none till we new Model them, or to unchurch good Men that we may Church them again: in a Word, to run into the same Schism, that is the crying Sin and notorious Scandal of this Nation, and what we with a just aversion call off all People from.

2d. Such a Supposition intends not to have any Infants in their Church, which we believe God's Church was never without after its first Conversion, seeing it requires stipulation to a Church Covenant which Children cannot make. This was the Rock the New England Independents ran on, till (as a Synod holden amongst them affirms) God revealed to them in the Wilderness, that their Children were to enter their Churches by Confirmation; which (it may be) no Church in the World is, or ever was ignorant of but themselves, and might have learned it in the English Liturgy, which some of them had conformed to in this Kingdom, and it seems disliked it before they knew what it was.

3. Such a Church Covenant as our Objectors make the formal Cause of a Church, is really a vain Novelty, at best a meer piece of Humane Policy, invented to tye Men together in Conspiracies and Combinations, to such Ends as the Contrivers design, gilt over-

over with fair pretences of worshipping God, and submit themselves to Church Watch (as they call it,) but withal to break the known Rules of the Christian Church all the World over, and to set up Altar against Altar, and to uphold Schism and Faction in the World, and to exempt every single Person they take into their Congregation, from all Duty to his Parochial Minister and the Diocesan, and national Jurisdiction, in Matters of Religion ; yea and from all Obedience to the Holy Catholick Church, speaking by her Councils and Canons ; so that it seems a Sanctuary for proud and conceited Men to despise the Authority of all Christian Rulers but their own single Congregation. It is a seven-fold Buckler against the Excommunication of Jesus Christ, defending all their Body, how wicked soever, provided it come not from themselves. Such petty Governments advanced in the State would be Treason, but in and against the Church is sanctified with the Name of Conscience, and a Toleration granted to them, as if when these Fortresses increase in Number and Strength, that they can overcome the Establish'd Church, they will not also try to limit the Princes and Magistrates, as they have done by the Bishops and Priests and their legal Jurisdiction.

The Apostles never thought of this Trick of making Church Covenants, but entered every Believer into the Catholick Church, giving them Baptism on the Terms of the Covenant of Grace : so that to profess Faith in Christ, and Baptism upon it, made a Church Member. They were in no Covenant but what concerned the whole Body of Christians ; and all were under the same Laws and Duties to their Guides, and each other, as are set down in the Holy Scriptures, to what Church soever they are written. Had the *Romans* seen them building Cittadels for themselves, they had soon drawn the Apostles into their Courts, and accused them as guilty *laesæ Majestatis*, for such Confederations as they did the *Hetariae*, or gathered *Sodalities*.

'Tis wonderful to see with how many Flowers, gathered out of the Old Testament Garden, *Cotton*, *Hooker*, and other Promoters of this new Idol of Contention, have taken care to adorn it. They give it the Name of the Covenant God made with his People *Israel*, and have heap'd up the Texts by which *Moses* settled that Covenant, as Proofs of the lawfulness of theirs, and drawn in all the Acts of *Moses*, the Judges and Kings, that were done to renew the Covenant of the *Jews*, as great Evidences for this ; and have told their People thus Covenanting, that they avouched the Lord that Day to be their God, which the Ignorant follow as full Proofs of this pretty Idol. But this is to cover and command Treason by Examples of Loyalty. The Covenant with *Moses* and *Aaron* is vouch-

ched to justifie a Covenant against both Prince and Priest. A Covenant that contained the whole Catholick Church then in Being, is offered to justifie Schism against the whole Catholick Church now in Being. The Combination of *Corah* and his Company, had better suited their Confederacy. The *Jewish* Covenant was to observe a Law imposed by the Lord, these cover with it a Law imposed by themselves. That Covenant came from God by *Moses*, and was confirmed with great Miracles; this comes from themselves without any Revelation of God, or Consent of the Magistrate: That Covenant was the Rule of Communion of all God's People, this is a Rule of Division from all but themselves. Had any Cities in *Israel* made such an Independent Communion, they had been Enemies and Traitors to their Constitution; it had cut off all that entred into it, because it had disclaimed all the solemn Meetings of that Church to worship God, and contradicted the Hierarchy of that Church. The *Jewish* and Christian Law bind all Professors to Catholick Communion; if Men thro' off that at their pleasure, for an Invention of their own, they are Enemies to God, and worship their own Imaginations. Should a Bishop with his whole Diocels make such a Covenant as Independents do, they would tear off a greater piece of the Catholick Church, and so make a greater Schism, and all the rest ought to labour the healing the Rent. Thus St. Cyprian tells Pope *Stephen*, If any Bishop doth Cyp. Ep. *Heresin facere, gregem lacerare, &c. subveniant Reliqui*, let all others 67. join to recover or depose such a one.

But this proud Covenant cries, stand off at your Peril, I am an Independent, what have you to do with me? I am not of your Communion; not minding their Creed that believes but one Church, and one Communion of Saints. And so *Optatus* observes Opt. Mi- to the Donatists; *Apud vos & apud nos, una est Ecclesiastica Conver- lev. l. 5. satio, communes Lectiones, eadem fides, eadem fidei Sacra- menta, eadem Mysteria*; and because they broke the Communion were declared Schismatics by the Catholick Church.

4. A Parochial Church requires no more Officers than are necessary for Edification, and that depends much upon the greatness of it; *Frustra fit per plura*, if it may be done as well with one. The Criticism of the Teacher to instruct, and the Pastor to apply, is more nice than wise. The same Person that proves the Doctrine usually improves in the Use; nor can it be proved that all the *Charismata* named in the Scripture are so many distinct Orders of Men; and tho' they may belong to the whole Catholick Church, yet they may not be necessary to a particular Congregation. Sometimes the same Person is endowed with all those Gifts mentioned in *1 Cor. 12. 28*. St. *Chrysostome* saith of the Apostles, 'Οι πάντες εἰ-

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ἴαυτοῖς εἰχον τὰ χαρισματα; they had all the Gifts in themselves; and the Pastors and Teachers are so particularly express, in that place to the *Ephesians*, as if they would assure us they were but one Order of Men. The different sorts are divided by Disjunctives *τὸς οὐτοῦ*, but these are clapt together by a Conjunctive *τὸς οὐτοῦ*. *Eph. 4. 11.* *Εὐαγγελιστας καὶ διδάσκαλος*, as *Estius* and *Erasmus* note, *non dicit alios Doctores alios Pastores*, but *alios Doctores & Pastores*; and they give the Reason; because *Pastores omnes debent esse Doctores*, all Pastors ought to be Teachers also. They are Pastors as governing, Teachers as Instructing. Those famous Teachers of the *Alexandrian School*, were no more Church Officers than Tutors or Schoolmasters are. It seems the Wit of our rigid Separatists spy'd out this Distinction, and the Independents followed it as a new Light.

5th. The account of a Parochial Church among the Orthodox is, that it is an incompleat Church in it self, having the right of Worship, Doctrine, Sacraments, Admonition and Suspension, but no right of Ordination, Jurisdiction, Excommunication or Suspension *ab ingressu Ecclesiae*; for all which it depends on the Diocesan for supply; and surely there is as much as a humble and holy Incumbent would wish, more would soon set all Parishes in a flame. The Tenant is best pleased when his Land-lord lives farthest off: The Fists of Rulers and Ruled should never be in reach, least they try their Cause that way. 'Tis the Diocesan is the lowest compleat Church, that hath all Power and Jurisdiction necessary to a Church within it self.

The Incumbent of a Parochial Church is a Presbyter in Catholick Communion, and hath Authority to officiate in the Name of Christ, in any part of the Catholick Church, where ever he shall be sent; and hath actually that Authority in the Parish where he is sent, and may officiate by virtue of his Ordination, in any Parish to which just occasion shall invite him, being a Priest to the Catholick Church, nor doth he cease to be so, tho' a Congregation should disown him.

And for the People of a Parochial Church, each hath a right to Communion in any Church, where his occasion shall command his stay, throughout the Christian World, without signing any Covenant, by virtue of Catholick Communion. When *Ananias* had baptized *Paul*, he had right of Communion in any Church

Act. 9. 26. where he came; tho' the Disciples in *Jerusalem* would not receive him, till he was introduced by *Barnabas*, and testified to be a Disciple baptized. And indeed none can expect this freedom until they make it appear they are Disciples baptized. They at *Jerusalem* did not scruple *Paul*, as a Christian in Communion, but thought

thought him a Spy to betray them, till better informed. Then they shewed him not only Acts of Love, which they do to Heathens, but Acts of Holy Communion, which are due to Christians. They love such as Members of the same Body, for they are the Body of Christ, *Kai μὲν ἐν μέρες τὸτε ἐστιν* (says Chrysostome) *ἡ ἐκκλησία* *ἡ παράχει κειμένης ἐκκλησίας, καὶ τὸ σώματος* *τὸ διὰ πασῶν σωματεῖν τῆς ἐκκλησίαν.* The Church of Corinth was Cor. a part of that, lying all the World over, and part of that Body constituted through all the Churches, which are one Body by Communion; and so is our Parochial Member as truly a part as any other Man in the World.

Besides, the Parochial Member hath a Right to all the Care, Watch, Inspection, Admonition, and Reproof of the whole Church, as far as he reaches its Knowledge; so that if he fall into any Heresy, Schism, Profaneness or Atheism, they are bound to endeavour his Recovery. Thus is the Church commanded to *warn the unruly, comfort the feeble minded, support the weak.* St. 1 Thes. 5. Paul says, *the care of all the Churches comes upon me daily.* Thus 14. St. Clement took great care to bring the *Corinthians* out of Schism, tho' himself was but Bishop of *Rome*. Thus great *Ignatius*, seeing a fiery Persecution kindled against the Church, wrote Epistles to many Churches to confirm them, and to encourage patient Martyrdom. *Rigaltius* observes of *St. Cyprian*, that there was no Church far or near, but found his Assistance, as if he had been chosen Agent for all the Churches in the World. What *Irenaeus* of *Lyons*, and *Theophilus* of *Alexandria* did, to quench the heat and fury of some Churches, may be seen at large in their remaining Records. The many Synods and Councils do declare Heresie, and reform Manners, shews what thoughtful Affections Men had for the Spouse of Christ, to keep every one sincere; so that 'twas a very happy State to live in Catholick Communion, that had so many at watch for their Safety.

Farther, every Member of the Parochial Communion, hath the daily benefit of all the Prayers, Praises, Intercessions, and giving of Thanks, of the whole Catholick Church all the World over: Insomuch, that if there be any warmer Ardours, or sprightly Devotion on the Earth, he is sharer of it; because they are intended for the Benefit of the Catholick Church; nor can other aids be wanting, where pressing Necessities call for them. You read what care *Corinth*, *Macedonia*, and other Churches took for the poor Saints at *Jerusalem*, in that pining Dart in *Claudius Cæsar's Reign*; 'twas a vast Sum *St. Cyprian* sent the *Numidian Bishops* to *Cyp. tom. 1.* Redeem Captives withal; *Misimus autem Sestertia centum millia* *Ep. 60.* *Nūmmum*, of which *Pamelius* says (according to *Budæus's account*) was

Pamel. in loc. was *Summa incredibilis*, but by the least he could make of it, twas
Summa miranda satis.

But the Glory of all is, that a sound Member of the Parochial Communion is in Fellowship with the Father, and his Son Jesus Christ. He is a Member of that Body of which Christ is the Head, which is obtained only by Catholick Communion. So St. John puts it, *That you may have Fellowship and Communion with us.* Communion with Christ's Ministry introduces us into Communion with God; for with them is the Seal of Regeneration, and the Keys of the Kingdom; they that hear them hear Christ; they that reject them reject Christ. Christ is not the effectual Saviour of deserting Members but of his Body. The commissioned Ministry are those by whom we believe; the Holy Spirit is the great Efficient, yet he works not but by his own Ministry and the appointed Means. Our Lord saith he shall be with them he sends,

Mat. 28. 20. to the end of the World, but with no other: The Spirit of God goes no more out of the Body of Christ than our Souls out of our Bodies; and whosoever hath no relation to the Body, can have none to Christ the Head of the Body: Cut off a Finger from Communion with the Body, and it loses all Communion with the

Job. 15. 1. Head. Christ represents this by a Vine: *I am the Vine, ye are the Branches.*

If the Tenderils break from the Branches, they can't communicate Sap from the Vine: So Christ calls himself the good Shepherd; if any Sheep stray from the Flock, and will not return, he leaves the Shepherd also. If a Man could be out with the Church, and yet in with God, Excommunication would be of no Effect, in regard another Church might receive him to all the Benefits that Sentence deprives him of. Hence the Church Canons all agree, that whoever is cast out of the Catholick Church is cast out of all particular ones, which could not be true, if there were many Communions in the Church, exclusive to one another.

Yet do we not affirm, that every Member of a Parochial Church is certainly saved; for he may be there a Hypocrite, or profane Person, and make Shipwrack of Faith and a good Conscience, and lose the Benefits of all his Privileges. And all that have abandoned their Parochial Stations, and set up a new Ministry, and renounced all submission to the Catholick Church, and all Communion with Neighbour Churches, such have barred themselves from all these Privileges, and will find themselves at last in Communion with *Cain, Corah, and their Complices.*

6. Nor are there many Dissenters that will openly own our Parochial Churches to be no true Churches of Christ. The great Ring-leader, *Thomas Cartwright*, proves against *Harrison*, That the

the English Church Assemblies are true Churches of Christ; so Cartw. *let.*
doth W. R. in his grave and modest Confutation of the Separatists.^{to Harris.}
Thus did Jacob against Johnson, and Bull against Canne; and all p 98.
other Non-Cons that wrote against the rigid Separation, as Gif-
fard against the Brownists confesses, insisting, that sound Doctrine
and true Sacraments, did evince them to be true Churches, against
all their Objections. The Presbyterian Assemblers, and the Dis- ^{Printed}
senting Brethren, both agree in it, witness their Disputes. The ^{1648.} ^{Owen's}
Occasional Conformity of most of them still shew their Judgment. ^{Vind. Stil-}
^{Owen tells us, They do not deny, at least some of our Parochial}
^{Churches to be true Churches.}

7. What some few stumble at, that Parochial Assemblies have
not Authority enough about Censures, we may justly say, they
have as much or more than they can manage. The Ministers have
Power to approve all Confirmed, to admonish and stop any from
the Communion that they know guilty of many and great Sins; ^{Rubr. be-}
and the Canons declare, *No Minister shall in any wise admit any fore Com-*
one of his Flock, or under his Care, to the Communion of the Lord's mun. ^{Can. 26.}
Supper, who is notoriously known to live impenitently under any scan-
dalous Sin; nor can any Law or Canon of the Church be made
without consent of his Proctor in Convocation; and this is as
much as any regular reformed Church allows to particular Con-
gregations. Calvin (tho' a favourer of popular Authority) forbid ^{Calv. Ep.}
private Ministers power of Excommunication; not only because ^{136.}
contrary to Apostolick Practice, but because invidious, of danger-
ous Example, and apt to degenerate into Tyranny. Beza says, ^{Beza Ep.}
Parochial Ministers, and Elders at Geneva, proceed no farther ^{20.}
than Admonition; but in case of Contumacy they certifie the
Presbytery, as we the Bishop. If this be a Fault, tis so in the
whole Catholick Church, and sweet to none but unexperienced
Novellists; and is a Rock on which Schismaticks have often split
themselves, Independents would soon feel the smart of it, but for
the Awe they are in of the Eyes that are upon them.

8. The rigid Separatists did indeed charge our Parochial
Churches with an ill Constitution at Reformation; And why pray?
Because they were not taken in a part, but thrust into the Church
by Wholesale, not by voluntary Consent, but by obligation of
Law, *primo Elizab.* But were not the People baptized Christians
in Church State before? Were they not by Baptism received into
the Catholick Church before, or was the Catholick Church dissol-
ved that they must make a new one? Did not the People consent
by their Representatives in Parliament to shake off the *Roman Tyr-*
anny? Did they not voluntarily comply with the Reformed
Faith and Worship, as God commanded and the Laws requi-

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red? Might they not have refused, if their Consciences had not been satisfied in the Reformation? What greater Compliance could a Church desire?

If the Numbers coming in together offend, the Apostles baptized 3000 in a Day; the *English* Conversion was so carried on, King *Eadbald* entred with all his People together, *Veruntamen Eadbaldus cum sua gente, ex quo ad Dominum conversus est, divinis se studuit mancipare praeceptis.* Thus King *Edwin* entred the Church with all his Nobles and most of his People, *Cum cunctis Gentis sue Nobilibus, ac Plebe perplurimam, fidem & Lavacrum sanctae Regenerationis accepit Anno Regni sui undecimo.* So *Paulinus* in this Company baptized for 36 Days together in the River *Glene*; so he received vast numbers at *Melnum*, and baptized them in the River *Swale*; because says *Bede*, they had no Fonts built in those Days. Thus King *Sigebert* brought in his whole Province to be Baptized,

Totam suam Provinciam facere curavit ipse Fidei Sacramentis imbutus. So *Felix* Bishop of *Dunnoc*, alias *Dunwich*, converted and baptized *totam illam Provinciam*, all *Norfolk* and *Suffolk* into the Covenant of Grace, in a little time. And much the same did *Paulinus* in our County of *Lincoln*, converting first *Blecca* Governor of *Lincoln*, and then baptized vast Numbers at *Tiovulfingacester*, where *Deda*, after Abbot of *Partenau*, & *multa populi turba*, great Troops of People were baptized in the *Trent*. You may fancy some dark Shades of Popery were then in the Church. But this sudden receiving People into Christian Communion, was no shade of Popery; for you find Apostles doing the same at Pentecost.

Act. 8. 37. *Act. 16.* Philip's sudden baptizing the Eunuch, for professing he believed Jesus Christ the Son of God; and so did St. Paul the Goaler and his Family, for saying he believed, without mentioning a Word of any Church Covenant for Examination farther. And thus do all Christian Churches to this Day, so new and singular is this Idol of Independentism; whence we conclude, this Kingdom was regularly constituted a Church at first. It concerns the Enemy to prove its Apostacy by renouncing its Baptism, or the Faith in Christ, during the Cloud of Popery.

9. What some say, that every one hath a right to chuse his own Church, and none ought to be imposed upon him, is of so dangerous a consequence, that it requires serious Consideration. If they mean it of Pagans unconverted to Christianity, we may approve it; but if of Christians born in the Church, we must deny it; for they received the Promise by being born of Christian Parents, and so are in the same Church with them, and were baptized and catechized by the Parochial Incumbent, and received a Member of Christ's Church in that Congregation, and confirmed by the chief

Pastor

Pastor of the Diocese, and declared their Consent, by attending Christian Duties amongst them. For these Benefits they owe Duty and Obedience to them, and so is the Command ; *Obey them that Heb. 13.17. Rule over you in the Lord ; and are to have them in singular love : Thes. 5. for their Works sake* ; What greater Rebellion against God ? What blacker Ingratitude against Man, than to renounce them for their Kindness ? If there be any such Sin as Schism, this is it, to withdraw from their lawful Pastors, from such as the Holy Ghost hath made our Overseers ; Why may they not as well renounce their carnal as spiritual Fathers, and disown their own Family as the Household of Faith. Pastors may be parted withal upon just occasion, as removing Habitation and the like; but to chuse to forsake them is to resolve to give Offence ; and a rude Affront to a Church, and our Spiritual Fathers, to fly from them as Malefactors. The Gospel directs to give Offence to none, but especially not to the Church of God.

1 Cor. 10.

32.

When we have joined a Congregation, and submitted to its Ministry, is it not Levity to chuse again without great Provocation ? Pray how oft may such a one chuse his Church ? May he do it Annually, as Men change their Cloaths ? Where will he stop that knows no Bounds ? What Peace can be kept ? What Union observed where such Religious Vagrants come ? The Primitive Church would receive none without Letters of Commendation from their own Pastors, which they call *Kοινωνίας γέγονας*, because designed to give the Bearers Communion in all Christian Churches where they came. The same were called *oυσαλίκιας*, Commendatory; because they gave a fair Character of the Bearers ; a sign those Churches have not the Gospel Spirit that receive any Members without them, and countenance Sheep straying from their Shepherd. You may see the first Churches care in this matter by the Council of Chalcedon, forbidding even Bishops, Priests or Chal. Can. Deacons to be received by any Church *αὺντι ουσαλίκων*, without 13. commendatory Letters. So in Sardica 'tis provided, that every Deacon shall shew his Letters to the Bishop of the Church whither he Sardic. is sent, that he may be received ; even the Bishop is forbid to go Can. 9. without his Formula from the Metropolitan, in the Council of Carthag. 3. Carthage. These Formulae were so called, from a Form given in the Council of Nice to avoid Forgery ; that they should have the first Letters of the Holy Trinity on the top of them, *π—ν—α*, with the first Letter of the Writer's Name, the second of his to whom twas written, with the Word *Αμήν* in the end. You may add to these the Apostles Canons, and those of Laodicea, which often Copy them, pressing the same thing. We may see by them what 32. care they took to prevent these disorders ; what they forbid to Of- Apost. Can. Laod. Can. ficers 41.

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ficers were much more forbid to People. They never suspected that the same, or next Town would be apt to receive a fugitive Member, nor that any was so wicked as to fly, but our times produce Monsters. In the Civil State should one born under a Prince transferr his Obedience to another without leave, he might meet with a Halter for his Pains; only the Laws of Jesus Christ may safely be despised, because under protection of a Toleration; What Church can be safe where such wild Opinions are endured?

The Learned have allowed but three Cases in which a Church may be deserted: namely where Idolatry, Tyranny, or other Errors in Fundamentals are required to be submitted to, which fully proved may justifie a Desertion; otherwise St. Cyprian tells us, *Oportet eos quibus praefumus non circumcurritare, & perditionem maximam indignatione Dei acquirunt, qui Schismata ferunt, & Relicto Episcopo, alium sibi foras Pseudo-Episcopum constituant.* It becomes those that are Subject to us, not to gad about. They draw great destruction on themselves by the Indignation of God, who sow Schisms, and leaving their true Bishop provide themselves of a false one. This is a Lesson from him the Sects pretend to reverence: Let them consider it.

Act. 20.28. The Holy Ghost hath appointed Overseers of his Flock, and they are bid to feed them, and St. Peter is bid to feed both Sheep and Lambs, but how can it be done if they fly away? Do not such baffle the Holy Ghost in his Provision? and imply they can provide better for themselves than the Holy Ghost; hence the Council of Carthage say Men can't change, *nisi cum voluntate Episcopi.*

10. What is alledged about the defect of Lay Elders is vain; for they have no Foot-steps in the Gospel or Antiquity, farther than a prudential use that some wise Bishops, upon particular occasions, make of them as of Councillors. The Church Officers are reckoned up by all sorts of Antiquaries, that deal in Church Matters, who in a full stream affirm them to be 1st. Bishops, 2d. Presbyters, 3d. Deacons, 4th. Sub-deacons, 5th. Acolytes, 6th. Lectors, 7th. Ostiaries. These may be found in a hundred good Authors; but none mention Lay-Elders. *Lyndwood* reckons seven, but puts in the Exorcist, who was usually a Presbyter, and puts out the Bishop as a Degree, not an Order. *Alcuinus* reckons eight, distinguishing Presbyter and Exorcist; so doth *Raban. Maurus*, and both affirm the Christian took Example from the Jewish Church. *Cabassutius* affirms, the whole Western Church from the beginning never reckoned more than seven Officers; but to comply with the

Alcuin. de offic. c. 2.
Rab. Maur. Inst. l. 1. c. 14.
Capit. nos sit. Diffr. 9. p. 37.

Pope makes Bishops and Presbyters but one Order. So the *Laudicean*

dicean Council reckons ; and with it agrees the Council of Car^l-Laod. *Cass.*
thage to name no more. The Laws Imperial of *Valentinian*, Va-²⁴.
lens and *Gratian*, have enumerated the same Officers, to shew Carthag^{4.}
what Privileges they had above other Men, and keep to the Sep-^{Can 3. 4.}
tenary reckoning. *Justinian* reports them as they were in the Greek *Just. Novel.*
Church, who only adds Cantors or singing Men, but no Seniores ^{3. 6. 1, 2.}
or Lay-Elders ; so that we have no reason to believe they were
ever heard of in the Primitive Church. This Proof is but a Ne-
gative, but all the Writers intended to give account of all Church
Officers, even to the Porter : So that they seem to be no other
but of *Geneva* Plantation, tho' Presbyterians have done their utmost
to shew the contrary ; but of late, in their tempering their Leaven
with Independentism, they have waved the Matter.

11. What is farther urged, That a Parochial Church is but an
earthly Title, and carries nothing heavenly in it. We say the
Apostles found it necessary to use earthly Titles to make them-
selves understood ; hence they say the Church of *Jerusalem*, *Rome*,
Corinth, and Churches of *Judea* and *Macedonia*, &c. to distinguish
them from others. These additions neither besmar their Faces,
nor give them any Spot or Wrinkle. The way lately advanced
is much more liable to exception, and smells strong of Schism
or Heresie. For being trespassers on their Neighbours Property,
and holding their Communion in other Mens Lines, assigned to
them by the just Laws and Customs of the Land, (to prevent con-
fusion among both Clergy and People, and that People may know
their Guides, and Guides their People) these Men are forc'd to call
their Peoples Meetings after their Guide's Names ; as Mr. *How's*,
Dr. *Burges's* Church, thereby proving that they live in Schism,
as *Corinth* did, when they called themselves some of *Paul's*,
others of *Apollo's* Church, being divided by Men, not places as the
Christian Church was ; so *Donatus's* Churches bare his Name, *No-*
vatian's his ; and all the Meetings of Hereticks wore the Name of
their Founder, leaving us to think they believe their Leaders more
than the Bible, and all the Councils and Synods in the World. It
may be they glory in bearing the names of their Leaders as much
as Christians in the name of Christ.

12. Lastly, The great Argument used against our Parochial
Churches is, That Papists, Presbyterians, Independents and Ana-
baptists, deny them to be true Churches, because they gather
Members out of them, and make new ones. Thus *B. M.* ar-^{B. M. p. 55.}
gues against *Giles Firmin*, and *Wingrave* against *Stone* ; but this is
to justifie their Opinions by their own foul Practice, to prove one
wicked because his Enemies strive to kill him. This makes the
Churches Affliction its Guilt ; Was *Elias* the less a Prophet be-
cause

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Matt. 17. cause the People did to him what they listed? Themselves are the lawless People, that act against the necessary Canons of the Catholick Church, which would never endure that any Bishop should go to another City to manage Religion there, so 'tis decreed in the *Synod of Antioch*; *Episcopus non adeat alienam Civitatem quæ ei subjecta non est, neque Regionem quæ ei non pertinet.* The Bishop may not go to another's City, or the Country belonging to it, tho' urged by the People, or by the Neighbour Bishops, or as Canon sixteen says, tho' the Bishoprick be void, and the People chuse him, unless the Metropolitan Synod consent to it. *Can. Apost.* To this purpose also speak the Apostolical Canons; and if the *14, 15.* Presbyter went to any other Church but what was assigned to him, he was Excommunicated till he returned. The Rule *Conc. Chal.* was *in aliena Civitate Clerici non ministrent*; no Clergy might *Can. 13.* go into any other District to minister Religion. To all which Rules the humble and religious Clergy submitted; they counted him a monstrous Member that could not agree with the Body, and saw nothing but Confusion could follow Intrusions.

Chalc. Can. There is one Case only excepted in *Chalcedon*, which was, *20.* *Qui amissa patria ad aliam Ecclesiam præ necessitate venerunt;* *Nic. Can.* if they were banished, and fled to other Churches for necessary Relief. But forcibly to enter other Mens Parishes, and wheedle away the best of their Flock, is both Usurpation and Tyranny, *in Titulo & Exercitio*; such having no Title nor Right.

They may expect that God will ask them at laſt, Who required this at your Hands? Was it the Law of the Lord, or Canons of the Church, or the Wants of the People, or the Care of the Patrons, or the inward Call of the Spirit, that put them on these unwarrantable Practices? They would do well to clear this Point to the World, before they make it an Argument to unchurch Parochial Assemblies.

C H A P. XVII.

SUPPOSING then that many consented to assist in Reforming Parochial Congregations, what probable way may be taken to effect it? To which we answer, That this Question would be best resolved in the meeting of those Chapters: But we are not without some thoughts how to proceed.

1. The Constitutions that respect these Deans and Chapters, will go a great way in directing and authorizing them in their Duty, which we have mentioned elsewhere.

2. We think that Application is to be made Personally by the Incumbent of each Parish in the Deanary, to all their People frequently, but with short Address, lest it hinder theirs and the Peoples Callings, in which the Sober and Religious are ever to be preferred. The Visit must be made with a hearty and affectionate Concern for their eternal Welfare.

3. If there should be any Quarrel between the Incumbent and any of his Parishioners, (which God forbid) that some other of the Chapter be employ'd to compose it, with Moderation and Justice to both Parties, as soon as possible, to make way for the Address.

4. That it be a part of the Address to promote Love, and to reconcile Differences among the People with great tenderness on both sides.

5. That the Incumbent ingage in no Disputes, but express his Mind plainly in any Doubt, desiring the People readily to comply with his Holy Instruction, as one that sincerely loves them, and designs nothing but their good, and the Churches Peace and Edification. If this prevail not, he must referr the Matter to the Chapter for farther Advice and Satisfaction.

6. That the Incumbent enter on no needless Debate, as the Being of God, and his Worship, and the Immortality of the Soul, which all Religions, true or false, acknowledge. Our concreated Notions giving us as clear a Light of them, as that Parents are to be honoured, and Faith kept.

7. Youth must carefully be attended, of what Rank soever, to prevent evil Habits, to employ their Affections on proper Objects, to set their aims right, and to use their Memories to learn Principles of true Religion, and the Methods of Devotion.

8. Because Words are flying and soon forgot, 'tis meet to use Books, and of those the smallest are the best, because soonest learned, easiest remembered, and their Substance quickly digested. Nor may more than one at a time be offered to them; nor must that be removed till the Incumbent finds, by discoursing it over with the Learner, that he understands the Substance of it.

9. The proper Books will be best agreed on by the Chapter, who must be at the charge of buying them, and distributing them as they judge meet. Some have thought fit to send *The Pastoral Letter* foremost, then *The Christian Monitor*, after which well considered and digested, the younger sort should be presented with

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with *A short Draught of daily Devotions*, and taught to practise them, and to learn by heart the Prayers of Morning and Night, which Dr. *Ashton's* Method will supply. This received and practised, his *Lord's-Day Devotion* may follow it. The Youth Catechized and Confirmed, should be presented with Sir *William Dawes's*, or *Ashton's* Piece on the Sacrament, or Dr. *Ken's* Manuel for the *Winchester Scholars*, to prepare them for the Holy Communion. In the mean while the Master, or Mistress, of each House, should be pressed to Family Duties, of which the Incumbent is to direct and approve the Method, as most suitable to their Understandings. If any scruple *The Common-Prayer*, they should be presented with Dr. *Beveridge's* Sermon on that Subject, and told that the great Rules given by the Apostles for publick Worship did imply Forms; for 'tis directed to be done *by Singing*
Eph. 5. 19. and *Antiphonies*, speaking to one another in Psalms, and Hymns,
Cor. 3. 16. and Spiritual Songs, Singing and making Melody in their Hearts to the Lord; being a direction to two distinct Churches for publick Worship in much the same Words. This can't be done without Forms and Tunes set to them to make the Melody. And such was the Moral part of the Worship our Lord and his Apostles were bred under. Christ kept constantly to the Synagogue-Worship, *Luke 4. 16.* and after his Ascension the Apostles kept to the Hours of Prayer in the Temple, *Acts 3. 1.* till they dispersed to preach the Gospel to all Nations.

It will not be amiss for the Incumbent, after these Books or the like, are used and digested, to meet the perswasible part of the younger sort in the Churcl^r, and to read over with them the Abridgement of the whole Duty of Man, called *The Whole Duty of a Christian*, by short parts at a time, and to explain what is difficult, and at next meeting to ask the most material Questions of what was last read, and then go on with a new one as before, which may increase Love, Knowledge, and a reverent freedom between them, and strongly stir up their Minds to Piety, and strengthen them against Temptations; and then present it them for their use all their Lives long. This is the dearest Book, yet may be had for about 35 s. the Hundred.

10. It will concern the Chapter to consider how all poor Children may be taught to Read, for else Books will be useless to them; which if the Chapter give a good Example in, and much urge, some charitable People will put to their helping Hand.

11. If a Scandal arise in the Deanary, private Admonition may be given by the Incumbent where it rises, but that not succeeding, the more publick may be given by the Dean, or some one that is more revered by the guilty Person, and that in the Spirit of Meek-

Meekness and Compassion. If two or three be added, it should be out of the Chapter.

12. Prayers should be Celebrated the Day before the Communion, and the People encouraged to shew each Person apart the Troubles that are like to hinder their Communion, that proper Remedies may be applied, and Satisfaction given to their Minds.

13. That the Chapter take great care to preserve all Parents just and natural Rights; to dispose their Children in Marriage; to stop (as far as they can) all stolen Matches, and never to marry any against the Rules of the Church; nor to Bury any Jew, Apo-state, Dueller, Self-murderer (unless he were Distracted some time before;) nor any Excommunicate Heretick or Schismatick; nor any unbaptized Person, or Infidel professed; nor any profane Person that generally refused the publick Worship, nor received the Holy Communion, once at least in the Year, unless he gave Evidence of a sincere Repentance before his Death, which our *Can. 68.* Canons of 1603. seem to import, and is determined in the Synod of Rhemes, held *Anno 1583.* The old Synod of Bracara forbade Rhem. Self-murderers, *Anno 563.* to be Buried or sung to Church with *Can. 13.* Psalms, which was the ancient way of Burial. *Paul V.* in his Ritual forbids all Incumbents to bury the forenamed, and many others. *Bracara. Can. 16.*

14. 'Tis necessary that the Dean and Chapter should pitch on fit Persons to prosecute the Law, against all the Offences mentioned in her Majesty's Proclamation, and to countenance them to the utmost of their Power. *and o*

15. Lastly, They ought to succour all poor People, Widows and Orphans, against all Oppressors, by all humble Ways and Intreaties, letting Men see the Danger they run by such vexatious Courses. All imperial and royal Courts provide Advocates for them, yet are they oft trampled on; what pains St. Ambrose took Ambr. Ep. for the Widow *Justina*, and her young Son *Valentinian*, appears *27.* by his Epistles, to ease the Oppressions of the Invader *Maximus*. And in his Offices doth earnestly exhort all the sacred Ministers of the Church, to take off Oppressors from tyrannizing over Widows and Orphans as much as they can. And the fourth Council Carth. 4. of *Carthage* forbids the Church to receive any Offerings from such *Can. 94.* unjust Men. The like we read in that wise Man in *Ecclesiasticus*, *The most high alloweth not the Gifts of the wicked, nor regardeth their Eccle. 34.* Offerings, nor will he pardon their Sins for the multitude of their *23.* Sacrifices. He that offereth a Sacrifice of the Substance of the Poor, doth as it were slay the Son in the presence of the Father: For God is the Father, and the Poor Man his Son. And the *Toledo* Synod held

Toled. Con. held Anno 633. commands, *Episcopi in protegendis populis ac defendendis impositam sibi à Deo curam non ambigunt.* Ideoque dum conspiciunt Judices, & Potestates, Pauperum oppressores existere, prius eos Sacerdotati Admonitione redarguant, and that not succeeding, to intimate it to the Prince, that he may restrain them from dishonesty, &c. Thus did Nicholas Bishop of Myra oppose Eustachius, Pro-Consul of Asia; and so did Athanasius against the Prefect of Libya. Thus did St. Basil restrain the President Modestus; and St. Ambrose Excommunicated Theodosius the Emperor; and Synesius Bishop of Ptolemais brought Andronicus, Prefect of Pentapolis, to Repentance for his rapacious Dealing; so did St. Augustine treat his Kinsman Boniface, a powerful Earl in Africa, and chid Marcellinus, a Prefect in Africa, for the many wrongs he did. Tho' these were great Men, and Bishops, yet the Dean and Chapter may not think themselves excused from charging their People to abstain from all Injustice and Oppression by modest Application to them.

C H A P. XVIII.

IT may be demanded, what encouragement can be offered to Men to carry on this great and good Work? To which we Answer; 1. That Learning and Piety are such excellent things in themselves, so pleasing to God, so beneficial to the Church and State, and so absolutely necessary to publick Peace, that they are sufficient to attract all serious Minds, that bear good-will to God and Religion. 2. It will ease Dissenters from that distaste that all true Ministers of the Church and State have against them, in regard they have preached Union out of the Church, Peace out of the State, and Obedience to Superiors out of Men's Consciences; which hath brought them out of Countenance with all lawful Powers, and made them to be looked on as Infernal Wedges to split our Laws and Religion in pieces. Who would stand so hateful to others, and uneasie to themselves that could avoid it? 3. It will deliver Dissenters from the Sin of Schism, which St. Chrysostome says, is no less than the Sin of Heresie; that no Sin provokes God more than to divide his Church; that no advantage Men hope to bring to the Church, can make amends for the mischief of Schism; that the Blood of Martyrdom will not wash off its Guilt. This (says he) I speak to them who make no great matter of Schism, and go to the Meetings of such as divide the Church.

Chrys. in
Eph. 4.

Church. Mr. Baxter, one of themselves, saith, *Whoredom, Treason and Perjury are not oftner forbidden in the Gospel than this Sin; than Dividers are the most successful Servants of the Destroyer.* p. 741. And elsewhere he calls it, *a heap of Sin;* and well he may, for it works Murders, Rapine, Violence, and breaks every Commandment of the Law as well as the main Precepts of the Gospel. They cannot but know 'twas ushered into England by a most bloody Rebellion, and threatens as much, or more, to continue it.

The best excuse they can make for it is, the necessity of maintaining themselves and Families; but old *Irenæus* will tell them, *Iren. l. 4. c. 62.* that Christ will come to judge them that make Schisms in the Church, and rather regard their own Advantage than the Church's Unity. The best Men in the Church have rather chosen their own Ruin than to ingage in Schism. St. Paul thought it scandal enough to be charged with what these make their excuse: *Mark them that cause Divisions* (says he) *and avoid them, for they serve Rom. 16. not the Lord Jesus Christ (tho' they highly pretend it) but their own 18. Bellies.* The same he remarks at *Philippi;* *Their God is their Belly; Phil. 3. their Glory is in their shame; they mind earthly things,* which 19. Words are the description of those that would not walk by the same Rule, in order to Uniformity. And so St. Jude describes his Dissenters to be *Sensual, not having the Spirit of Christianity.* *Jude 19.* They that were endued with that Spirit, chose Ejection from their Places, and Banishment rather than to disquiet the Church. *Gregory of Nazianzum* tells the Council, he was not better than *Jonah,* if the Storms on the Church was on his account, he desires them to cast him over-board, and quietly forsook his Patriarchate of *Constantinople.* St. *Chrysostome*, in the same place, with the like *Chrysostom.* Resolution went into Banishment, and left his Dignity; *Mόνον εκ- 11. in Eph. κλησία* (says he) *εἴσω μία,* that the Church may remain one. Thus too in our times *Vytenbogaert*, Chaplain to *Henry Prince of Orange,* *Epist. Pra-* tells *Molinæus*, that he would chuse to leave his Ministry, and *stantium* content himself with living in an Hospital all his Life, than that *viror. p.* any Division should trouble the Church on his account; thus too 262. *Clemens Romanus*, the Companion of St. *Paul*, and primitive Bishop of *Rome*, seeing a Schism in the Church of *Corinth*, advises *Rom ad* them, if any of them were generous, or had Bowels of Compassion, or were full of Charity; let him say, if this Schism or *Con-* p. 69. *tention arise by me, εἰςχωρώ ἀπόμενος,* I will depart and be gone, where the Church will command me, only let the Flock of Christ enjoy its Peace. He shews many Kings had done this for the safety of their Country, and wonders Men can't lay down trifling Quarrels for the sake of Christ and his Church.

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Schism, doubtless (as old *Vercellensis* observes) is not to be dallied withal, seeing God destroyed Idolatry with the Sword, but Schism by burying *Corah* before he was dead. It may be a warning too, to all the zealous Followers of Schismatics, that *Corah's* Followers perished with him. St. *Augustine* observes, that they pleased themselves much, that they lived well; but he resolved *Quantumlibet laudabiliiter se vivere existimet, hoc solo scelere quod à Christi unitate disjunctus est, non habebit vitam.* How well soever he thinks he lives, yet being divided from the Unity of Christ he must perish. No Man is guilty of all Sins at once. How much Schisms offend God, may farther appear by his forbidding the *King. 13. Prophet to eat or drink with Men in Separation.* And because he v. 8, 9 wish did do it (tho' betrayed by a Prophet in pretence from God) it 23, 24. cost him his Life, being destroyed by a Lion in his return home.

But a new Notion of Schism is of late advanced, scarce a Year old, which may serve to harden Men in their Sin; *That there can be no Schism where the Differences are not in the Essentials of Religion.* The Proposition is ambiguous, for Essentials of Religion may be meant of Essentials in Doctrine or Practice. If meant of Essentials in Doctrine, such differences are called properly Heresies, not Schisms; to confound these is to pervert the use of Words: For Schism signifies a breach of Unity, Heresie a breach of Verity. Schism disturbs Peace, Heresie Faith. St. *Cyprian* did err in a point of Doctrine, yet was no Schismatick, because he kept close to the Church. *Tertullian* was both Heretical for his Montanism, and Schismatical for his withdrawing from the Communion of the

Sharrock Church. Civilians define Schism to be *Separatio ab unitate & Offic. c. 3. communione Ecclesiae citra errorem in fundamento.* *Lyndwood* says n. 12. 'tis *Illicita discessio vel diversio ab unitate Ecclesiae*, an unlawful Separation. Our *Hales* calls it an unnecessary Separation from that l. 5. tit. 4. part of the visible Church of which you were once a Member. p. 410. His Notions of Schism are very dilute; but all agree, that Schism is division of the Church's Union; what signifies a distinction of 195. Essentials and Accidentals as long as the Union is divided? The Cyp. tom. 1. less the occasion is, the greater is the Schism. The ancient Notion Ep. 40. & is well expressed by St. *Cyprian*, *Schismaticos non Fides diversa facit, sed communionis disrupta Societas.* And St. *Herome* is as plain, 55. Hier. Com. *Schisma ab Ecclesia separat, Heres is perversum dogma habet.* That tit. 3. these Men did not mistake the true Notion of Schism is plain by St. Paul's calling that Schism where the Church of *Corinth* divided, upon the account of Persons, *Paul, Apollos, Cephas, Christ*, when 3 Cor. 1. 10. all preached the same Gospel, and agreed the same Worship. 1 Cor. 12. Therefore dividing the Communion is the thing called Schism, 25. unless

unless there be very great cause for it.. They had no difference about Essentials of Religion, yet he calls it Schism.

If by Essentials in Religion Men mean Essentials of Worship, Matter and Form are the two Essentials. The Matter is what the Schools call the Means of Worship, as Prayer, Praises, Thanksgiving, Hearing God's Word with Reverence, Confessing Faith and Sins, and attending Sacraments, and the like. The Form is, the Communion of Saints in these Duties; if Men join in these there can be no Schism discerned; if they divide it will be a Schism, whether in Essentials or Circumstantial. As to refuse Time, Place, Company, or lawful, unprohibited Modes of Worship, enjoined by the Rulers of the Church, and Laws of the Country, or to impale themselves by Rules, that none must come to join with them, and to declare themselves Independent from all other Ecclesiastical Governors. Thus Limborch defines Schism, *Schisma est quando disceditur, & Fraternitati renunciatur ob errores Limb. I. 5. non Fundamentales.* 'Tis Schism, in his Opinion, if the Errors *a. 43 §. 22.* held by the Church be not Essential, which he calls *Funda-Theol-mental.* *Chrift.*

Hence we may advance a quite contrary Doctrine, That the less the Differences are, the more certainly 'tis a sinful Schism in the Separatists, because it comes the nigher to a causless Separation: For thus the Non-Cons define Schism; *'Tis a causeless Sepa-plea for ration of the Churches Union; or a causeless Separation from her Peace p. 6.* Communion. So then Errors in Essentials make not a Schism if it cause no Separation.

If then Schism be equal in Guilt with Murder, or Adultery, or such heinous Crimes, what care should Men take to cast it off, as St. Paul did the Viper from his Hand, least it hinder their Salvation, as we have shewed the Christian Church ever thought it did?

4. The Laws of the Land will be all of their side if they come off, that now lie against them. Dissenters are thought, by opposing the Laws, to resist the Ordinance of God, and so receive to themselves Damnation. 'Tis true the Magistrate hath at present granted them a Toleration; but this only suspends the Punitive part, it cancels not the Preceptive part of the Law, so that they are guilty of Disobedience still, tho' the Magistrate is so merciful as not to punish it; nor doth the Toleration alter the Schism; for Mans Law can't invalidate God's Law. If they were Schismatics before the Toleration, so they are still; for Men can't make it lawful to break the Communion of Saints. Besides, what is done only in favour to some scrupulous Consciences, can't serve such as can conform. Occasionally, they having no such scruple.

And.

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And such Toleration hath opened a Door to all damnable Doctrines, that have blown away the Sacraments in some Meetings, and bid strongly for a dismission of the whole Gospel to make way for the *Light within*. This shelter exposes Religion to save the Schismatick, is more kind to Man than God, and befriends Error more than Truth. It allows Weeds to pull down the Corn if they can. This kindness to Wolves is Cruelty to Sheep. We blame not the Magistrates averseness to the Drudgery of Punishment, but the ungovernableness of Mens licentious Humours in Religion, to go which way they please without regard to Truth, Unity or Peace. 'Tis a shameful Victory to drive Magistrates from their Laws to advance a Sectaries Will. 'Tis a Scandal to Christian Magistrates to impugn their Laws, as if they were Heathen Magistrates; all which Mischiefs are avoided by complying with our Invitation.

5. They may reasonably hope, that Magistrates who have given them a Toleration in their Stubbornness, will do what they can to supply them with Cures in their Obedience, if they conform to the established Laws. The Sovereign Power sees them a discontented Party, ready made for the use of any *Cromwel*, or ambitious Ulurper, or any that love to ring Changes. The Elective Legislators find them busie Opposers of all that will not be their Slaves to discompose the Government in Church and State. And all in Authority consider them as Wedges to split the Nations force against all Foreign Invaders, who without them can no more hope to Conquer us than to cleave a Tree with a Wood-Beetle without a Wedge: All consider us as weak by our intestine Divisions. To cure these Mischiefs, they would not think it a hard Bargain to fix all the Crown Benefices, and all those in the Gift of the Church Rulers, for the Use of such Dissenting Ministers as Conform, if they are truly worthy the Ministry, as soon as they fall vacant; nor will they think it unreasonable to build more Churches in over-grown Parishes; besides younger Men are much wanted in our Foreign Plantations, where the Encouragement is very considerable.

They may fansie something should be yielded to them; but that is to strive to force the Legislators to stoop to them, which suits ill with the State of dutiful Subjects; and will be of ill Example, teaching Papists and Quakers to dissent, till they have routed the Ordinances of Christ, and subdued Magistracy. The Learned of them know in their Consciences the things they dispute against, have been the constant Practice of the whole Christian Church for more than a thousand Years past, they may wonder the Reformers went so far in their change, rather than they went no farther.

for Parochial Reformation.

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ther. The Ceremonies in Baptism before them in long use were Exorcisms, Insufflations, Anointings of the Crown, Shoulders and Breast, the Ears and Nose, with the use of Spittle and Salt, Milk, Honey, the Sign of the Cross and white Garment, and allowed no time for it but Easter-Eve, and the Eve of Pentecost, unless in case of imminent Death. So likewise in the Eucharist they had received with their Hands in the Form of a Crofs, by order of ^{Cone. Antis.} ^{Can 36. &} the Synod of Auxerre, Anno 707. and before it by Custom, as St. Cyril of Jerusalem and St. Chrysostome observe. The number of Crosses made in the Air, on the Altar, and the Elements, are not easily accounted for. The Reformers put out the Candle on the Altar, rejected the secret mumble of the Canon of the Mass, refused Adoration and Elevation of the Host, forced in the Cup among the People, laid by the Pax, and Bell, and Incense, and many other Devices, and reserved nothing but kneeling at receiving so great a Favour, which change they sealed with their Blood. 'Tis too unkind to scruple at this Settlement, unless there were some apparent Evil in it. 'Tis to tell the Pope they shed their Blood for what a good Conscience could not endure; that *Rome* was right in rejecting such unconscionable Impositions, which is a long step to betray the Cause of Protestants into Popish hands. They have declared by their Occasional Conformity, that they believe there is no Sin in our Communion. For Shame then let them lay no more Scandals upon our Reformers, least their Blood call for Vengeance upon them, and the Nation be stirred by the Almighty to Revenge their wrongs.

6. Besides, To comply heartily with the Established Church, would recover their Esteem with all the reformed Churches beyond the Seas. The *Lutherans* in general judge them Schismaticks, and desire (says a late Embassador) to take the Church of England's Pattern in Religion. And tho' the *Calvinists* do sometimes dispute the *Jus Divinum* of Episcopacy, yet they utterly dislike our Dissenters, as appears by the Opinion given of them by Monsieur, *Le Moyne*, dated at Leyden Sept. 3d, 1680. *Je regarde ces gens là, comme de Perturbateurs de l'Estate, & de l'Eglise, & qui sont infalliblement animés d'un Esperit de Sedition.* He esteems them as Disturbers of the State and Church, and animated with a Spirit of Sedition. So likewise Monsieur de l'Angle, in an Epistle from Paris, dated October 31, 1680, says, *Il est sans doute du devoir de tous les Reformez de votre Royaume, de se tenir inseparabement unis a cette Eglise. Et ceux qui ne le font pas, commettent assurement un tres grand Peche. Car le Schisme & le plus redoutable mal qui puisse arriver à l'Eglise;* It is without doubt the Duty of all the Reformed of your Realm, to keep themselves inseparably united to that

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Church ; and they that do it not do certainly commit a grievous Sin ; for Schism is the most pernicious Evil that can befall the Church. He adds, this is the Opinion of the whole Reformed Church of France. He cites *Calvin* for evidence, That whoever should refuse such a Hierarchy as *England* is, *Nullo non Anatemate dignos fatcar, si qui erant, qui non eam revereantur, summaque*

Cal. opera 1. obedientia obseruent. *Calvin*, says he, would confess them worthy *edit. Amst. 10. p 60.* of the greatest Curse, that would not reverence and obey that *Beza cont.* Church. He adds *Beza's* Opinion, wishing that our Church settled under Bishops and Archbishops (whom he calls Martyrs, and *Sarav. E-* most excellent Doctors and Pastors of the Church) may continue *dit. Francf. p. 270.* for ever. So Monsieur *Claude* in his Epistle, dated at *Paris*, Nov.

29. ditto, tells us he speaks not barely his own Sense, *Mais le sentiment du general de nos Eglises*, but the Sentiments of the whole Church ; declaring that whoever shall make Assemblies apart, and separate from the common Assemblies, and withdraw themselves from the Episcopal Government, there is none that doth not see *que ce seroit un véritable Schisme, qui en lui mesme, & de sa nature, ne peut jamais estre que odieux à Dieu & aux Hommes*, That it will be a true Schism, which in its own Nature can't but be odious to God and Man ; and the Authors of it must be answerable to God's Tribunal. And after says, it would be a Scandal to all the Reformed Churches in *Europe*, and the joy of all their Adversaries, for the advantage they would draw from it.

Synodicon. To put this Matter out of doubt, the French *Synodicon* of the part. 2. in Reformed Church tells us, the Deputies of the Maritime Provinces informed their National Synod of *Charenton* then sitting, of certain Independents (whether from *Old* or *New England* they knew 12. n. 9. in not) that came and settled their dwellings in the Kingdom of *France*, An. 1645. and taught the People, that every particular Church should of right be governed by its own Laws, without any dependency or subordination unto any Person whatsoever in Ecclesiastical Matters, and without being obliged to own or acknowledge the Authority of Colloquies, or Synods, in matters of Discipline and Order ; a thing of great and dangerous Consequence, if not in time carefully prevented. The Assembly feared the Contagion of this Poison, that it would bring in a World of Disorders and Confusions. They judged the Sect of Independentism not only prejudicial to the Church of God (opening a Door to all kind of Singularities, Irregularities and Extravagancies, and barring out the use of those Means that should prevent them) but also very dangerous to the Civil State, it would form as many Religions as Parishes ; therefore the Synod required all the Provinces to be exceeding careful to stop it. *Quick* the Editor notes on it, that in *England*

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it let in a deluge of Sects, and pestilential Heresies, the fight of which grieved the Hearts of all that truly feared God, and it terminated in a most lamentable Schism, which lasted (says he) above forty Years, and thinks it made up *March 6. 1690.* but that only ended or covered the Feud between the Presbyterian and Independent, by giving up the Presbyterian Cause to the Independent; that is to say, the Presbyterians entered into the rigid Schism, and so chose to strengthen rather than end the Schism, closing with the rigid Schismatick rather than the Church, which was the only possible way to have ended the Schism. The Presbyterian bid high for their Peace with Schismatics, quitting their Jurisdiction in Presbyteries, Classes and Assemblies. Agreeing, That none *Agreement of the particular Churches, their Officer or Officers, shall exercise any tit. 4. of Power, or have any Superiority over any other Church or their Officers.* *Communien of Churches. Art. 2.*

By which they have given up the cause of their Reverend Assembly, the whole *Calvinistical Discipline*, the Practice of the foreign Churches; and their great Quarrel and pretence of Conscience in the late most bloody Rebellion; and have got nothing by it but their Victory over their King, the Laws and Government, both in Church and State, and Union with the Independents, whilst the Independent parted with nothing to comply with them. How much better had it been for them to have ended their Schism, and complied with us in reforming our Parochial Churches? Seeing our Chapters are much like their Presbyteries, our Visitations like their Classes, and our Synods like their Assemblies. It creates a farther wonder in us, how they came to agree in their ninth Rule, *Agreem.tit. under the head of Churches and Church Members, That a visible Churches.n.* Professor joined to a particular Church, ought to continue stedfast-9. ly with the said Church, and not forsake the Ministry and Ordinances there dispensed, without an orderly seeking a Recommendation to another Church; With what Conscience then did themselves revolt from our National Church? Is more regard due to *John a Nokes*, than to the whole National Church? Or was the Church of *England* no Church? Or were themselves no Members of it? Or did they seek any Recommendation? If it be unlawful, why do they sollicit our Members to come to them, or receive them without our Recommendation? Why may not others be as false as themselves? Why may they not expect what Measures they mete, it shall be returned to them again? Can they hope that Men of Fancy will keep long in any fashion of Religion, having their Leaders for Example?

Let the Reader excuse this short Digression, that above fifty Years since Dr. Owen foretold this Reconciliation of Presbyterians *Owen* and Independents, that it would be, by a full submission of one Party *Schism §.*

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to the other. For (says he) the Parties at variance now, are so well acquainted with each others Principles, that none of them expect any Reconciliation, but meerly by one Parties keeping its Station, and the other coming over wholly to them. How could it be otherwise, seeing both were in the same Schism against the Church, both made the same pretence of Conscience, and the Independent was the feathered fore-Horse that led the Team? Why may we not hope, that both will make one turn more, and submit to the Church and State, as the more reasonable, and less scandalous Compliance?

To return, we have seen the judgment of the greatest Lights of the Reformed Churches, that they think the Dissenters in *England* all Schismaticks, and that their coming off would be highly acceptable to them: The more speedily and chearfully they do it, the better it would be done, and would much rejoice the Heart of her gracious Majesty, and the whole Kingdom, to see the People once more in the same Heart and Mind, by which we may commend our selves to God and Men.

What Interest can Men have to lessen a Church into which they intend to come? Is it not to give all other Dissenters (that now are, or hereafter shall be) hope to sink the Church by their Scrupling? Do we not teach the Papists to prevail for the like Compliance by the same way? Is it not to imprint the name of Changling upon our Church and the Reformation, in the largest Characters? And seeing the Cause of Dissenting is now generally owned to be only for purer Ordinances; Is there any way more innocently and lawfully to attain that end, than by joining with the Deans and Chapters designed for it, in a Parochial Reformation? Can we do better than to leave the Matters complained of to the Convocation, to rectifie all in a calm manner? Have not some of them shewed a good Inclination to it already?

6. They may farther consider, that a ready Compliance with the established Church, will ease them of that heavy Imputation of a haughty depositing Spirit, to suppress all the Lawful and innocent Customs and Constitutions of all the ancient Church, as if Wisdom and Conscience were only born, and must die with them. They oft complain of the Imposing Spirit of the Church of *England*, that yet never imposed one single Ceremony, nor innovated any thing but the Reformation, and that too, no farther than to comply with the Primitive Church; humbly submitting themselves to the usage of the Catholick Church, in two or three Ceremonies, to preserve Gravity and Decency in Worship, imposed many hundred Years before their time; so long since, that the Persons Places or Times of their first Imposition, can't certainly be discovered; paying

paying that reverence to the Wisdom, Piety and Experience of their Predecessors in the Faith.

But these Dissenters are observed to run down all the ancient, innocent and indifferent usages of their Forefathers, as things abominable that a good Conscience cannot bear; as if there was no Conscience before their Days, which is a Mark of insufferable Pride, and what they would hate in any but themselves. This proceeded so far, that Dr. Owen in the University Church in Oxford, was wont to put on his Hat and sneer, when he heard the Lord's Prayer used by any Preacher in the end of his Prayer, tho' it were of Christ's own Imposition. And it seems not impossible but the Holy Sacraments may be sneered at and scrupled down at length, if this Course succeed, tho' they also are Impositions of our Lord.

This deposing is an imposing Spirit on the ancient Church, and on all other Christians besides these Men. They would do themselves great Service to clear their Hearts of it, by complying in our Reformation.

7. They may say these Considerations may sway the learned Ministry, but what should move dissenting People to close with us? We Answer, There will be the Blessing of God and Man on the Peace-makers, and Salvation to their Souls, which they can't expect in Schism, because 'tis agreed on all hands to be a damning Sin, and directly opposes the Spirit of the Gospel, and contradicts the Prayer of the Lord Jesus; *That they all may be one.*

Job. 17. 21.

If they are so hot in their Zeal, that neither God's Blessing nor the Gospel Design, nor their Salvation, can bring them off, yet it may cool them to consider, that their own Guides reckon them turbulent, and heady, and ungovernable, by the most learned and conscientious Minister, as hath been shewed. But if this fail also, yet their Secular Interest may sway. For they will be in Peace with their Rulers, in the Protection of the Laws (of which they have now no more but a Toleration, which supposes them a Plague of great difficulty to cure.) Besides, 'tis probable, they pay the Church its Dues, according to the Toleration, and contribute to some dissenting Teacher besides. They build Conventicles, and repair Churches: Some say the Separation is twice as chargable as the Church Communion; and that Wives often Steal to offer at this Altar of Jealousie. And farther, this Separation hath proved a Snare to some, to draw them into treasonable Practices, as appeared in Monmouth's Rebellion, and several others, to the utter Ruins of their Lives, Estates and Families; and had they succeeded had been *Victorious Murderers.*

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If the People prove refractory against their own Guides, 'tis a sign they accepted them to lead them into Schism, not to their Duty; 'tis a miserable Shepherd whom the Flock Guides. One might conclude them Wolves in Sheeps cloathing; like Spiders they ruffle the Flowers of Religion, not for their Honey but their Poilon. And who but an abject Spirit would be a Ruler where it can't Rule? 'Tis judged many Ministers could conform by their Principles, but are afraid to lose their People, tho' such People are better lost than found, that force their Guides to comply with their Humours; yet why should not each Member be as independent as his Guide? Is there any more reason that a Member should adhere to his Pastor, than why his Pastor should adhere to the Catholick Church?

Baxt. Sa. This head-strong Humour of their People, is much complained of by their Guides that best know them. The common cry from *Engl. &c.* p. 103. *England and New England*, says Baxter is, *We are endangered by Divisions, principally because the Self-conceited Party of the Religious People will not be ruled by their Pastors, but must have their way, and will needs be Rulers of the Church and them; that they will not be kept in Concord by the wisest, holiest, and most self-denying Ministers upon Earth. The Peoples Division is the most considerable thing Papists have to say against Protestants; that they make Men Papists by their Temptations; and much more to that purpose.* And a little before, he had noted the Ignorance, Injudiciousness, Pride, Conceitednes, and Unpeaceableness of the ordinary sort of zealous Professors. And in another Discourse mentions their ungovernable, and factious Humour, and says, they force others to forsake their own Judgments to comply with them; and thinks, a sinful humouring of rash Professors is as great a temptation to them, as a sinful compliance with the Great Men of the World; *Cure of Di-* *visions. p. 393.* and farther, that the People declare they would be gone from them, if they use any Form of Prayer: So that the Pastors are forced to reject our Saviour's Form to comply with their People. At length he concludes, *Those that cherish these Distempers in the People, are twice born to destroy England.*

Can they think the Separation hath purer Worship, when they see the People so corrupt? Doubtless the Character of the People is true, and therefore 'tis high time for them to reform their ways, and become Meek and Guidable; yet may we not ask who learnt their People to despise Church Rulers but themselves? who taught them to abhor Liturgies but themselves? 'Tis time for all of them to Repent and Amend. If *Calvin* their great Master be right, he tells them, That God sets such a Value on the Communion of his *sec. 10, 11. Church, that he looks on any as an Apostate from his Religion,* who

who wilfully separates from any Society, which hath the true Ministry of the Word and Sacraments (which they own the Church of *England* to have (and calls such a Separation a denial of God and of Christ, and much more to that purpose. Would the People well weigh these things, they would repent and return, or must conclude themselves given up of God to Impenitency of Heart. We would also whisper this People in the Ear, That all the Arguments of *Bellarmino*, *Suarez*, *Stapylton*, and *Kelleison*, have not made half so many Papists as their dividing humour hath done.

Add to this, that these People returning to their Duty, may be of great service to our reforming the Parishes in which they live, by giving good Examples, and encouraging their Neighbours to fear God, and become observant of the Laws of Christianity, and to use their Interest for Holiness and Love, as they have done for Malice and Discord.

If their design in Separation was for purer Ordinances and Worship, they should consider whether it be lawful to divide a Church, pure in Word and Doctrine, for purer Worship or Ordinances? This being a boundless Principle, and formed to break all Rules, Peace and Union, it deserves due Limitation. For the Churches Communion is not tied to the best imaginable, seeing *Nemo tenetur ad optimum*, no Christian is bound on pain of Damnation, to be the best in Heaven or Earth. The Churches Communion is to be fitted, not to that which some have, or can attain to, but to what all can attain to. The Church is to hold the Christian Plough-boy, and Scullion-maid, as well as the profound *Paul*, or elect *Lady*. The Rule is, *Whereunto we have attained, let us walk by the same Phil. 3.16:* Rule. We is, we Christians have attained, not we Apostles and Doctors. Heaven is not all composed of Seraphims, but contains also the lowest Angels. 'Twas *Lucifer's* Pride made him swell and turn Separatist to his own Confusion. There may be a separation upon the dissenting Peoples Reason; even in Heaven it self, seeing some have more Light of Knowledge, and Fire of Devotion, than others in Glory; yet to attempt it would place them with *Lucifer* in the Infernal Kingdom. 'Tis one property of Pride to distinguish its Owner, but to his Ruin. The Pharisee would not eat with the Publican; but our Saviour preferred the humble Publican. Many Men have not that share of Knowledge, volubility of Prayer, or heat of Zeal as some others; yet far more Patient, Mild and Charitable, and so are far the better Men. It would as ill become the Flock as the Shepherd, to throw all lame and feeble Sheep to the Wolf, to make a purer Flock. They must want both Patience and Charity that can endure no bad

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Man near them. 'Tis not God's Church, if it have no Fools nor Babes, no Mad-men nor Lunaticks, no Dumb nor Deaf; to reject these is to cast off whom Christ received. It is our Duty to come out of *Babylon*, an Idolatrous Church; but not out of *Sion* tho' much corrupted, as our Saviour's Example shews. 'Tis hoped these deluded People will not believe 'tis glory to be a Separatist, seeing their Character is drawn in Scripture with a very black Coal, in *Cain* the first Separatist and Murderer, in *Corah* the first Man buried alive; in the Schismatics of *Corinth*, that St. Paul calls Carnal, in St. *Jude*'s that he says, were *sensual, devilish, hating not the Spirit*. In a Word, such as separated were the worst in the Flock, as the Chaff that flies is worse than the Corn that lies. Schism it self being the highest exercise of Pride, in scorning and dividing the Church, the best Being in the World under God; therefore well called by the great *Clement*, Μιαρὰ καὶ αὐτοῖς σάσις, a polluting and profane Division.

1 Cor. 3

3.

Jude 19.

Clem. Ep.

1. ad Cor.

p. 2.

Clem. Ep. Lastly, The People may be encouraged to return by considering, they may be Instrumental to the Converting many Souls to God, in the places where they live, while they give assistance to the Ministry of that Deanary. This would gather Christ's Church that Schism scattered, this would convert while Schism perverted. This would lead Men to Church, whereas the other led some to Atheism, believing in such Divisions nothing true; some to Popery, where alone unity seems to be found; some distracted, not knowing which way to go. He that would be a Christian, not knowing to what part to join. This the same Associate of the Apostle bewails, Τὸ γῆραν ὑπῶν πολλὲς διστενεῖν, πολλὲς δὲ εἰς αὐτοὺς ἔβαλεν, πολλὲς εἰς διστύμον τὰς πάντας ἡμᾶς εἰς λύπην, your Schism hath perverted many, discouraged many, driven many to Doubting, and all of us into Sorrow, and pleased none but the Devil and the Papists, and may lead us into another bloody War at home, as soon as this foreign War is over; the mischief of which will be charged upon the ungovernableness of this humorous People, both by the Church and State, and their own Guides, that complain of them already; to avoid which is their highest Wisdom and Foresight, in returning to Union with their Christian Neighbours.

They can't but see, by the severity of *France* and *New England*, as well as other Nations, how burdensome Dissenters are to Government. But in the Popish Church, their forcing Idolatry in their Worship, necessitates and justifies Non-Conformity, Wise Men have for these hundred Years examined the matter of Offence here, and finding nothing that a good Chnscience may not comply withal; they judge Dissenters wanton and wilful, tho' in truth some

some are really afraid to conform, as Children of Boggle-Bees, that they have been from their Childhood scared withal; but one Months practice will make them laugh at their own Fears, and wonder they could be so imposed upon by Grimaces, and Noise, and whining Cants.

The Fears of the Protestants, and Hopes of the Papists, are at present vanished, under a Queen that can't be suspected of favouring any thing but the established Church; wherefore 'tis thought seasonable to give both the Catholicks and Protestant Dissenters, an earnest invitation to close with the Laws and Government, under our most Pious and Gracious Queen; hoping, that after so long Experience of the Briery Intanglements of our Separations and the few Lawrels that are ever like to Crown the Attempts, all Parties will strive who shall be foremost, to comfort her Majesty, to answer the design of the Gospel, and to give their Country that Peace which it hath longed for above 60 Years.

C H A P. XIX.

IT remains to consider, by what means the ancient way of Deans and Chapters may be restored in each Deanary of this Nation; there need no new Constitutions for it, seeing the old are un-repealed.

The Author of these few Sheets doth humbly request the Favour of our sacred Convocation to weigh the Concern, and examine the Truth of this matter, Whether the Discipline of the Church be not decay'd, for want of proper Instruments to carry it home to the Consciences of all our People? Whether a Parochial Incumbent standing alone, be not too weak to controul the Crimes of his Parishioners? Whether every Incumbent can be thought sufficient to assoil every difficulty that can come before him? Whether rich Parishioners are not apt to contemn their poor Vicar? Whether there needs not some gentle Method to apply to, in some differences between a Minister and his contending Neighbour, without running to Citations and Allegations? Whether an Arch-deacon that lives thirty, forty or fifty Miles off, can be the Eye of his Diocesan to look into every Deanary? Or can cure all its Sores by visiting in some one place one Day in six Months? Whether an Apparator be the only Face fit to be shewn to the People? Whether a Diocesans wife and holy Consults for his Peoples good, can be best represented by a surly Proctor; tho' a Diocesan be of our Lord's appointment an Overseer of his Diocesan!

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cess, yet whether he can look into all Places without many other Eyes besides his own? Whether his Courts and Compulsories should not be his last Remedy, after milder ways used by such Deans and Chapters, before the Matter comes to a Paroxysm? Whether Episcopal Admonition and Correction are not better applied by Neighbour Ministers than profane Strangers?

These Deans and Chapters seem the only Men that are like to raise and cherish a warm and holy Affection, between the Diocesans and their People, and the best Spies upon creeping Heresy and Schism. Without some such way, the precious Balm of Episcopacy is like to fall short of its healing Efficacy. This seems the Sovereign Antidote against Schism that works without Pain.

If our wise and learned Convocation be satisfied of the usefulness of this ancient and experienced Constitution, the Reverend Lower-House is humbly intreated to Address the most Reverend, and Right Reverend Fathers of the Church, in the Upper-House, to take this matter into consideration. And (tho' there be Instances of the Clergies Electing Deans among themselves) yet considering they are to correspond with their Bishop, to act many things in his Name, and by his Authority, and to be accountable to him; 'tis but meet he should have the Choice (as for the most part he formerly had) to move them to countenance this old and useful way. And to proceed to the Election of fitting Persons in each Deanary of their Diocesses, that are able and willing to manage this Care.

The wise Election of the Deans is a matter of the greatest importance, and therefore requires the greatest care; for he must be one that sincerely loves God and the Church, and hath a tender regard to the Souls of Men. He must also be furnished with sound Learning, and with dexterity to manage Men and Busines. Besides, he should have a considerable Estate to bear the burthen of Busines. For the Constitutions require that he have a Beadle to carry Writings, as the Bishop or his Courts direct. The Deans of *Guernsey* and *Jersey*, in the Bishoprick of *Winchester*, are already settled, and have Fees appointed, with a suitable Revenue, because in truth the Chancellor and Arch-deacons Office are settled on them, which ours meddle not withal, nor have any considerable Income; to ease this, the Diocesan may dispose some one Preferment in their Churches, to such Deans, which may become void at their Death, and so may be bestowed on such other as shall succeed, of which the Diocesan is not deprived, being in his Power to dispose it where he will.

The Canons require that the Dean be in Priests Orders; as Lateran. that of *Lateran* under *Calistus* second, held *Anno 1123.* the like *Can. 2.* in *Rhemes*, *Anno 1148.* and thence he was called Arch-presby- *Rhem. c.* ter. *9.*

'Tis probable where the Deans came to visit, the Parties visited did make some allowance for his charge; because he is forbid (as *Lindwood* the Archdeacon also is) to exact upon the Subject, in *Stephen Langton's Decree*. So also *Boniface Decrees*, that their Apparitors or *p. 315.* Beadles coming to execute their Office to any Clergy, they shall take what they give them with Thanks, and demand nothing. *Ib. p. 316.* The Constitution of Archbishop *Stratford* allows the Deans *12 d.* *Ib. p. 318.* for their Inquisition, and Certificates thereupon to the Diocesan that the Living is void, which the Party presented must pay. 'Tis supposed the Diocesans did formerly allow them Spiritual Causes, and the Fees, or at least a Sallary, to hold Courts, and to dispatch Causes, to enable them to bear the burthen of the Deanship: For the second Council of *Turin*, held *Anno 1163.* Decrees, *Quoniam in quibusdam Episcopatibus Decani quidam, vel Archipresbyteri ad Turen 2. agendas vices Episcorum, seu Archidiaconorum, & terminandas causas Ecclesiasticas constituuntur, sub annuo pretio, &c.* *Can. 7.* 'tis therefore forbidden as probable to subvert Justice, and to be burthensom to the Clergy.

We see little more in the Constitutions, but one Penny for putting the Incumbents name into the *Matricula*; so that some way he must have an Estate to bear the Charge of his Employ.

The Convocation, held *April 3. 1571.* agreed, That the Archdeacon in every Deanary within his Jurisdiction, should inform the Bishop of such as were fit to be made Deans; out of which he might chuse whom he pleased, which was reasonable enough, where the Archdeacon lived in the Archdeaconry, but many at present do not, and therefore the Bishop is left to inform himself the best way he can; and great care must be taken in it, according to the importance of the Matter. The Peace and Safety of the Church, the stopping of Heresie and Schism, the preventing the growth of Popery, and chiefly the recovering of decay'd Piety among the People depending on it.

If all the Qualifications requisite can't easily be found in every Deanary, yet 'tis necessary to go as near them as possible; but especially to provide Men of clear Reputation, for unblameable Behaviour, and of discreet Zeal, for the Honour of God and Advancement of Religion.

C H A P. XX.

TO clear the matter of Schism, we shall farther add, That this Sin of Schism in the Judgment of all Christians, is so great a Sin, that if Men persist in it without Repentance, they are left in a state of damnation, It's true Notion is a causeless Division of Christian Union, be it in the Catholick, or any Church of lesser note whatsoever, that holds no fundamental Error. The Holy Scriptures forbid, and condemn it as a carnal Vice; the Primitive Church declares it as an ungodly polluting, and abominable Crime, as *Clemens Romanus* in his first Epistle to the *Corinthians* shews. St. *Cyprian* reckons it to be Parricide, when 'tis taken up against the Fathers of the Church; and a Crime of so deep a Dye that the Blood of Martyrdom cannot wash off; which St. *Chrysostome* fays is a bold affirmation, but yet a very true one. And all Perswasions of our Age that can use their Reason, do repute it a damning Sin; as the Papists, the Protestants abroad, the Episcopal, Presbyterian and Independent Party at home: only the last, to save themselves from returning, and to avoid the imputation, have changed the ancient and true Notion of Schism, by the help of their Ring-leader Dr. *Owen*, to keep their People secure to themselves, making it but a kind of Church Scolde; representing it to be *a causeless dividing the Union and Peace in a worshiping Congregation of Christ's Institution*. He allows other Divisions may be Sins, but this only is Schism.

But whence he gathers this is uncertain, for he could not gather it from the Words by which the sacred Pen-men expressed this Vice; they call it Ἐεις or εἰστα, as the Schismaticks contend, and ἀποστασια if they separate, and σιων, as they divide the Body Natural or Politick, Ecclesiastical or Civil, and σαρξ as they stand to their Error. Thus Ἐγένετο τὸ πλῆθος τῶν πόλεων καὶ οἱ ἄνθρωποι ἦσαν ἑταῖροι, οἱ δὲ σὺν τοῖς ἀποστόλοις. So that dividing or separating into Parts, is the true import of the Word in Scripture; and therefore whatever Church hath visible and divisible parts, may be Schismatically divided. If then the Catholick Church be a Genus divisible in Species, or a totum divisible in partes, or rather integrum in partes integrantes, as Men reckon, its division causeless will be Schism, as well as Divisions in any single Congregation. And a Schism in the Catholick Church, that divides many Congregations, is much a greater Sin than in one Congregation, because it more endangers the whole Church, and threatens the Subversion of the Christian Religion; for tho' the Catholick Church

Church feel the cut in the least Finger of its Body, yet 'tis more when many Fingers are cut, and worse if the Wound be in the Chest.

If to break the Peace, and divide a single Congregation be Schism, and this should infect neighbouring Congregations, and break their Peace, and divide them among themselves, would not this be a greater Schism? If a Toad be a Toad in one Quarter of a Garden; would it not be a Toad going into any other quarter of the Garden? If he breaths Poison in one place, may it not be Poison in any other? Doth greater or less Schism vary the Species of Schism? If a drop be Water, is not the whole Ocean also Water? Its Quantity cannot change its Nature, why should it change its Name?

A Seducer may creep into favour with the Congregation, and corrupt some, and draw them into Schism; Is it not therefore Schism because it came from abroad, and arose not in the Congregation?

When the Schismaticks of *Corinth* divided about their Teachers, could they do that in their Congregation? Or could they all meet in one Congregation for worship that renounced the Teachers? Could they that declared for *Paul* against *Apollos* join with *Apollos's* Assembly? Or they that declared for *Apollos* against *Cephas* join in worship with *Cephas*? Must they not make distinct Assemblies; yet were all Schismaticks, tho' in several Congregations? So they that would not join in Communion with a poorer sort in *Corinth*, but Communicated without them, doth not the Apostle pronounce that also to be a Schism? Ἀκέραια διάστασις εἰναῖς ὑπάρχειν. I hear in *Cor. 11. 8.* there are Divisions among you. Nor is it the less a Schism, if the peace of the Church, the love of the Members, and their Union is broken, tho' the subject matter of it should be Heresie, or Apostacy, which usually begin in Schism; so that the same Person was first a Schismatick, then a Heretick, and at last an Apostate.

They consent that division in Judgment is Schism in a Church; yet will not acknowledge, that Separation from the Church, upon such difference in Judgment is Schism. As if it were a greater fault to divide in a Church than to separate from it; as if it were not a greater Crime to divide from many Churches than to differ in one; as if it were Treason to differ and contend with Government, but none to fly off and rebel against it. What Conscience can be satisfied with such trifling? Who but themselves can believe that 'tis a Schism to divide one Congregation, but none to divide many Churches one from the other.

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But the reason of this trifling is to defend their false Principle, and their pernicious Practices upon it : *That to withdraw from any Church upon a Plea of its Corruption, be it true or false, with a Mind to serve God, in the due observation of Church Institution, according to the light they have received, is no where called Schism, nor condemned as a thing of that Nature.* But 1. Who then can be guilty of Schism in or out of a Church, if his own Opinion that others are in Error will defend him ? 2. Such a Man will (according to this Position) be justified by darkness and error, if his light should hap to prove

Mat. 6. 23. darknes, as our Saviour supposes. 3. This Principle will defend both Papists and Quakers from being Schismaticks, seeing they withdraw upon the strength of their own Light and Plea against us. 4. Nor could the People of *Corinth* be Schismaticks, unless they believed their own Plea false ; so that St. Paul did them wrong to charge them with Schism. 5. Then one may divide in, or from, any Church in the World, without the danger of Schism, if he can but accuse boldly. 6. A false Plea will defend from Schism as well as a true one. 7. This Principle will defend all the Donatists, Novatians, Miletians, and all other Schismaticks, condemned for such by the whole Catholick Church, as well as it excuses the Independents. 8. Removing from any Church without dislike, or condemning the Church, is confessed to be no Schism by all fides, and with dislike and condemnation is no Schism say Independents, therefore there is no such Sin at all. 'Twas bold in them to lay down this Position, seeing it doth not only countenance Division and Separation in the whole Christian World, but also shews how their own People may lawfully forsake them.

Matt. 23. 9. 'Tis certain that no known Saint did ever practice by this Principle. Our Lord lived and died in the Communion of the *Jewish* Church, much corrupted in Doctrine, Discipline, and Manners, yet never separated from it, but taught his Disciples to join with and hear them. So was *Corinth* much corrupted in Doctrine, denying a Fundamental of the Faith ; in Practice, coming drunk to the Lord's Table ; and in Discipline, not willing to present an incestuous Wretch among them ; yet he never separated, nor any of those great Apostles that were among them, which may justly make their Peoples Conscience to suspect the Principle.

Yet more exactly to hunt out Schism, Independents say ; 1. The Schismatick must be a Church Member, which is true ; for a Pagan or Mahometan can't be a Schismatick, being not baptized into Christian Communion. 'Tis impossible he should divide that was never of the Body ; but they mean, he must be of a single worshiping Congregation, to fit him for a Schismatick ; but 'tis enough that he be a Member of the Catholick Church, made so

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by Baptism; for that unites him to the Body of Christ, all Christians being *baptized into one Body*, which makes him a Member; and then he may be a Schismatick in any Congregation where he ^{is} Cor. 12. can creep in to divide, and draw Disciples after him, tho' he do ^{13.} not communicate in that Congregation; as they did that went ^{Act. 20. 30.} from *Jerusalem* to *Antioch* to instil false Principles into thos Peo- ^{Act. 15. 1.} ple. And a Church Member Excommunicate may be a Schisma-
tik tho' expelled out of all particular Communions; because he
is a Member under Cure. So also we judge Independents all
Schismatiks, tho' they have left our Churches, being never law-
fully discharged by the Catholick or National Church, of which
they were Members by their Baptism. And so are the Papists
among us Schismatiks, and the whole *Roman Church* is such, in
respect of their Union with the Catholick Church, tho' they have
much abused it.

2. They say the Schismatick is not so, unless he persist in his Schism; and they say true, but he is so till he amend, and give satisfaction to that part of the Catholick Church he divided; till when he is a Schismatik, let him go to any new Church or Congregation whatsoever; for shuffling about, or advancing new Nations, never expiate the Crime but heighten it; and the more they divide the Church, the greater Criminals.

3. They say the Differences Schismatiks raise must belong to Worship; we deny it not, taking Worship for Religion in general, for we think it lies not in Civil Concerns, but it lies not only in acts of Worship, but often arises about Discipline, as among us these eighty Years or upward. It was at *Corinth* in siding about Assemblies and Teachers; and sometimes about matters of Doctrine, seeing one may make Differences, and destroy Peace, and divide, before the matter comes to Heresie or Apostacy; and hath often been about chusing and placing Officers in the Churches.

The Schism of our Sects is a Popular struggle to bring in new fashioned Churches, and to destroy the old Christian Government of them.

4. They add, That Schism must be in a Church of Christ's Institution; which we readily embrace, for else 'tis no Church, and so can be no Schism; but then our Lord's Institution may be immediate or immediate, either by his own Words Instituting, expressed in Scripture, or directing his Apostles about it after his Resurrection, and before his Ascension, of which we have this account; That he was seen of his Apostles forty Days, speaking of the ^{Act. 1. 3.} things pertaining to the Kingdom of God, which is usually the Title of the visible Church. In which Discourse 'tis very probable he appointed the first Day of the Week for Christian Assemblies in Di-
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vine Worship, for we find it practised presently after by all the Apostles, without any Constitution otherwise expressed ; as also the governing the Church by Bishops, Priests and Deacons in all future Ages, seeing we find those Officers named by the Apostles, and continued down in all parts of the Church, in all future Ages, without opposition (but what *Aerius* made in the Council of Nice, which is there condemned) until our late times, that the Corruptions of *Rome* had forced a Reformation, and then some greed of the Revenues of Bishopricks, and others not knowing how to draw any of that Dignity to their way, contrived a new form of Government for the Church, to advance the common Presbyters to the first Dignity in the Church, which hath proved the great *Reforma* of the Papist's Reformation, and crumbled the Catholick Church into scarce numerable Divisions.

But we find no Congregational Church instituted by our Lord. He that can were best to shew it ; he ordained one only Independent Church, which is the Holy Catholick Church ; he was sent as a compleat Evidence of God's Love to the World, to inchurch

Job. 3. 16. all Believers in one Church ; he was the Saviour of the World, and contrived how to bring all in it into his Body the Church, and

Matt. 28. 19. accordingly ordained his Apostles to *go teach all Nations, and baptize them* ; or as St. Mark, *Go into all the World, preach the Gospel to every Creature, he that believes and is baptized shall be saved* ; and

Matt. 28. 20. adds this Promise, that *he will be with the Apostles, and their Successors, to the end of the World*. He never had so mean a Thought as to make one small Congregation to be the Kingdom of God ;

Luke 13. 21. his Design by his Gospel was to leaven the whole Lump of the World, to be the Kingdom of God ; he thought the *Jewish* Na-

Eph. 2. 14 tional Church too little for a God, and pulled down the partition Wall between the *Jews* and *Gentiles* (which two divided the whole World) and brought both into one Church : So that he made all to be one Flock, as St. John's Gospel discovers, having but *one Fold and one Shepherd*.

2. Our Saviour (as far as appears by the four Gospels) never so much as named any other body by the name of a Church, unless it be this of the Catholick Church. He hath not so much as mentioned the Word Churches, least People should imagine he consti-

Matt. 16. 18. tuted more than one : *Upon this Rock will I build my Church*. If it be of Christ's building it is but one ; and to this one are the Keys of the Kingdom given, and to no other. So 'tis again ; If there

Matt. 18. 17. be any Complaints, *tell it to the Church*, which is the last Judge, from whence lies no Appeal in matters of Religion but to Christ himself, who is the truly sovereign Judge. Had our Lord intended to have instituted particular Churches with the last Power of

Appeals, he could easily have established them, by Nations, Cities or Towns, inferior to the Catholick.

3. And when Additions are made to this Church, they are still called a Church, as that *God added to the Church daily such as should be saved*, which would not be affirmed of any Congregational meeting in any part of the Earth; because no Convert was bound to go thither but such as lived nigh; nor were they in *Jerusalem*, to any Assembly there, that had as many in their Number as could meet for Edification.

4. In this Catholick Church our Lord established all his Ordinances; 1. In it he settled his Officers, having Ordained them to their Work: *He breathed upon them, and said receive ye the Holy Ghost.* *As my Father sent me, so send I you.* He sent me to Ordain you, I send you to Ordain others. Our Lord chose his Officers, and sat them in the Church, which made St. Paul tell the *Corinthians*, *God hath set some in the Church, first Apostles, secondarily Prophets, thirdly Teachers, &c.* So he tells the *Ephesians*, *He gave some Apostles, Prophets, Evangelists, Pastors, Teachers, for the Edifying of the Body of Christ.* They were set in the whole Church to edifie it, where the Wisdom of the Church should see cause to dispose them: So that they might be sent to preach to the Heathen to Convert and Inchurch them, or to a number of Christians belonging all to several Congregations a thousand Miles distinct from each other, but now occasionally met at *Constantinople*, and may officiate to them while they stay together, giving good Evidence of a lawful Ordination in any Church of the World that rightly Ordains; or may Authoritatively in respect of the Church, as well as Charitably in respect of any Congregation, supply their vacancy occasioned by Sicknes, Absence or Death of their Incumbent.

2. In this Catholick Church also our Lord established his Sacraments, commanding his Officers to baptize all Nations, and enter them into the Covenant of Grace, without respect to any particular Congregation. And so did *Philip* baptize the Queen of *Candace's* Eunuch on the Road, far enough from any settled Congregation, admitting him thereby into the Catholick Church, the Body of Christ, by which he was obliged to profess the Faith, and submit to all Ordinances of Christ, as far as he should have opportunity to enjoy them. And so did St. Paul baptize the Goaler and all his House at *Philippi*, and also *Lydia* of *Thyatira* in like manner, *verse 15.* without joining them to any particular Congregation, but as now made Members of the Catholick Church, they were bound to Communion in all Ordinances as far as they could.

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3. In this Catholick Church, our Lord established all the duties

Math. 18. of Church Members, declaring them all brethren. *If thy Brother
trespas against thee,* and Requiring them to love one another

as Members of the same Body of Christ, and to pray together as
they have opportunity ; telling them, *If two of you shall agree on
Earth, as touching any thing that they shall ask, it shall be done for
them ; for where two or three are gathered together in my name, there*

am I in the midst of them. The premise is to two of you, referring
to the Catholick Church mentioned before, v. 17. But God hath

made no such promise to Schismaticks, Hereticks, or Apostates,
the like he presses on his Body to observe Peace with each other.

Mark 9.5c *Have salt in yourselves, and have peace one with another.* In the world
they are sure of Tribulation, but among themselves they must
have Peace. 'Tis our Lord's Legacy to the Catholick Church.

Job. 14.27. *Peace I leave with you, my Peace I give unto you,* of which all Di-
visions of it are breaches, if the Catholick Communion be broken.
All other duties of assembling our selves together, Preaching,
Praises, Thanksgiving, Church-watch, Inspection, Admonition,
and whatever other Christian duties are established by our Lord
in the Catholick Church, and bind all Christians to Practise as
they can have conveniency in the nearest assemblies to our habita-
tion. Christ directed not his Gospel to any little Divisions of his
Church ; which are occasioned by the light of Nature and humane
Prudence, but to the Catholick Church, which contains every
Christian in the World.

4. Our Lord enjoyns us to hold fast Catholick Union as far as
it can be practised. He expresses his desire in words that exceed
Job 17.11. our apprehension, *that they may be one as we are,* who are always
together. The Triumphant part of the Catholick Church makes
but one single Congregation, for lauding and glorifying God ;
and when we have shuck off our earthly Tabernacle, we shall al-
so join in that one worshiping Congregation. He adds, *That they*

John 17. *all may be one, as thou Father art in me, and I in thee ; that they also*
21, 22. *may be one in us ;* not only one in Love, but in holy Communion.
Nothing but absolute impossibilities to join, can justify any di-
vided Christian duties. Two Congregations would be unlawful,
if the Christian Members could as well join in one. 'Tis the im-
possibility of meeting together for Edification, makes different Con-
gregations lawful ; what is of necessity necessity will justify, as Mur-
der is no Murder, if it were impossible to avoid it, with the safety of
our own life. 'Tis not any Institution of Christ immediately that
makes single Worshiping Congregations lawful, but the impossi-
bility of the whole or any great part joining together for their Edi-
fication. But then they must go no farther than necessity forces,
seeing

seeing Necessity is to warrant it. Then to Separate in Government, and declare themselves Sovereigns and Independent, is evidently a breach of our Saviour's Rule, and will be Schism.

5. None of our Creeds, ancient or modern, do acknowledge any more than one Holy Catholick and Apostolick Church. The Apostles Creed, that most ancient *Form of sound Words*, as St. Paul calls *Tim. 1.* it, believes the Holy Catholick Church, which exists in the Communion of Saints, not in Faith and Love only, but in all other Christian Duties, as we have any opportunity; which shews separate Independent Churches a Heresie against a known Article of the Christian Faith, which *Tertullian* calls the irreformable, as well as irrefragable Rule of Faith. It must be a thing owing to prodigious Oscitancy of Mind, that a People that know their Creed so well, should fancy any other independent Church; they can't certainly imagine that their little Terrestrial Principalities should be the Church that the Gates of Hell shall never prevail against, seeing they are not yet older than the *English Brownists*; nor are these Churches (by their own description) any way like the Gospel Church. For 1. The Form of the Gospel Church is profession of true Faith, and submitting to Christ's Ordinances; but the Form of these Churches is an explicit Consent, by Word or Writing, to live together in the use of the same numerical Ordinances; which seems rather a Political Contrivance to hold their People together, than any Institution of Christ; there being not one Instance of any such Church Covenant in the whole Testament; nor was there any such thing in the Old Testament; for there the Children were in the Church by Circumcision, as ours by Baptism; nor do their own Children enter by explicit Consent, but are born Members, and all their Children are baptized but such of them as are Anabaptists; nor doth it seem necessary, for a Child born in a Kingdom is a Subject, receiving Protection from the Government against his own Father or Mother, that they shall not kill him, but at the Peril of their own Lives, before he hath engaged Fealty. The Gospel leaves a Man indefinitely to join with any Congregation where he lives, and can perform the Duty of a Member, leaving him Liberty to remove as his occasions require. And he may join where he comes, and 'tis Schism in any Congregation to refuse a baptized Persons admission to Worship and Ordinances, unless they can object Excommunication, or some other Enormity against him, his Baptism and Cohabitation giving him the Title. Hence St. Paul made an Assembly out of several Churches *Act. 20. 18.* and preached and prayed with them at *Miletum*, as if they had *ad finem* been his own single Congregation.

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2. These Mens matter of their Congregational Churches are visibly professing Saints ; but the Matter of our Saviour's Church were great but penitent Sinners : He was amongst them as a Physician amongst the Sick ; he came not to call the Righteous but Sinners to Repentance, and Publicans and Harlots entred into his Kingdom, while the seeming Saints, Pharisees and Scribes kept out. He received *Mary Magdalene* into his Communion, and *Matthew the Publican* to be his Disciple. The Church of *Corinth* were taken out of most wicked Men, namely, Adulterers,

1 Cor. 6. 9. Thieves, Drunkards, Revilers. Of them, 'tis said, *And such were some of you, whom they washed in the Water of Regeneration, sanctified with the Holy Ghost, and justified in the name of Christ.* And St. Paul says of the Church of *Ephesus*, that when he called them

Eph. 2. 1. *they were dead in Trespasses and Sins, wherein in times past they walked, according to the Course of this World, according to the Prince of the power of the Air ;* and acknowledges himself to be one, *Among whom also we all had our Conversation in times past in the Lusts of our Flesh ;* he was a bloody Persecutor, yet taken in to the Churches Communion. The like he says of the Church of *Colossi*, having reckoned up the Sins to be mortified, that *in them they also walked sometime, and lived in them.*

Col. 3. 7. The like he confesses to *Titus* of all the Churches, and especially the Teachers ; *We our selves also were*

Tit. 3. 3. *sometimes foolish, disobedient, serving divers Lusts and Pleasures ; living in Malice and Envy, hateful and hating one another, till called into the Church.* Philip scrupled not to baptize *Simon Magus*, on his saying he believed. Our Lord took in bad Men to Regenerate them : but Schismaticks call for good Men to countenance their Schism.

Mark 16. 3. Our Lord ordered that his Church should be gathered out of the World. He bad them *go into all the World to teach and baptize* ; but Schismaticks go into the Church. Not one that Christ made a Member of his Church was baptized before, but these take them all out of baptized People ; by which they add to the guilt of Schism that of Sacrilege and Church-robbery, stealing the Sheep from the true Shepherds, and plucking them from such

Act. 20. 28. *Pastors as the Holy Ghost hath made their Overseers.* They enter on other Mens Labours, and pervert whom they have Converted, learning Men to be Disobedient to their true Guides and forsake them ; raising Cavils to beget Suspicions of their Guides, appointed of God by his Church, as if they meant to betray them. Christ chose out of Unbelievers that never professed the Faith ; these out of Believers that ever professed the Christian Faith and no other. They gather from a Church which they own to be Professor of the true Faith, and in which Owen acknowledges

knowledges that they received Regeneration, and Baptism the *Owen of Seal of it.* A most ungrateful Return for so great Favours! No *Schism.* p. People pretend more to a tender Conscience for Christs and Go-^{223, 225.} spel Institutions, and few take less care to observe them; and their notion of Schism, seems craftily designed for their own security, for they affirm he is no Schismatick, that makes no divisions in his own Congregation, tho' he sets all other Churches in the World in a Flame.

4. Our Lord made his Church to be the Judge of all the Members in it, and all their differences, as appears by those words, *If thy Brother trespass against thee, and will not hear thee in thy Person, or in some greater meeting, tell the Church.* Christ looked on all Christians as Brethren, and so he calls them, *Strengthen thy brethren,* all Christians that need it; but these Churches of Mens making are Independent, and subject to no other Censure but their own, so that Independentism is a Fortress that secures all sorts of Men and Doctrines, from any judgment but their own; inasmuch that there is no means left to Reform them, if themselves do not incline to it, having the sole power of Censures in their own hand. And hence our Popish Meetings uphold Popery, and Anabaptists their Errors, and Quakers their inward Christ, and no Sacraments. And if there happen any more cursed Principles, those Congregational Churches (as they call them) can defend all; so that our Lords Church (in their opinion) cannot reach them, but themselves will be Judges in their own Cause. By which it appears the greatest Councils, and deepest Consultations of the most holy Men in the World, gain no authority over them. And if the Members of their little Common-weals be opprest, they can't Appeal, but must sit down with their wrongs; by which it appears, what they think too much to intrust the whole Catholick Church withal, they think not too much for themselves; tho' they decry Arbitrary Power in all Empires, Kingdoms and States, yet in their own dear selves they approve it. An insolent Privilege that no Church from our Saviours time, till the Rise of *Brownists* amongst us, did ever claim.

The usual Objections, by which these Men hope to defend themselves, are,

1. Their complaint against Impositions in indifferent things.
2. The Corruptions of the Church Members that hinder Purity.
3. They affirm Christ instituted no Church, but particular Congregations. The first is the product of wantonness, or want of better Arguments; for indifferent are not evil things, and therefore a good Conscience can't keck at them. They that can bear

*Math. 18.
17.
Luc. 22.32.
Math. 23.8
all ye are
brethren.*

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1 Cor. 13. 7. nothing, want charity, that *beareth all things*; and Patience, without which no man is fit for any Society.

1. No Church ever did, or can subsist, without Impositions of time, place, order, and decency, and so St. Paul directed, that
1 Cor. 14. every thing be done decently and in order, in the Church of *Corinth.*
40. And he urgeth Church Customs to bind the Members of the Church.
1 Cor. 11. If any man be contentious we have no such custom. If Members
16. will be contentious about such things, they are thereby Schismaticks.

2. Such would have been Schismaticks in the Primitive Church, for many things were imposed of this nature among them, as the
Job. 13. 14. holy Kiss; the Love Feasts, the use of Oil in Visitation of the sick,
1 Tim. 5. 10 their washing one anothers Feet; these and such like are heavier than any imposed in the English Church.

3. And must have been Schismaticks to all Churches ever since till of late this wanton complaint was set on foot. There were forty before the Reformation, to one now, and the Complainers were but few, and their offence was at the vast burden of them, yet they separated not on that account, but for *Rome's Idolatry.*

4. Nor is it lawful for a Church to remove such Impositions as are here used upon the clamours of Schismaticks, for that were to be defective in these Rulers duty; for if there be a necessity in general to use some one or other, the Rulers must chuse what is most decent, and tends most to Edification. If therefore Worship must be performed in some Posture, (as 'tis certain it must) they must determine such a Posture, as is most agreeable to the Service, be it Kneeling, Standing, Sitting, or Prostrating. If some Cloaths must be worn in Worship, the Rulers may not suffer fanciful Men to appear as they please, to render their Ministrations Ridiculous, nor Nauseous, but to comply with the Commands for Decency and Edification; and all are to rest in their determinations under the peril of Schism. If any mutinous body of Clergy, or Lay, should rise up against them for it, they would be as true Schismaticks, as *Corah, Dathan and Abiram*; who strived to over-rule their Rulers, and to have what Government they pleased over them. And if Seals, Marks and Signs be in general necessary to mark out Property, and to testify Conveyance; then the Rulers may appoint what sign shall be put on, as the Testimony that Members are received into the Congregation of Christ's Flock, and may order the mark for the Sheep that is Analogous to their Profession, and what could they order better than the sign of the Cross to the Professors of the Cross of Christ, which is their *glory.* Besides, why should Men strive to make this Church Schismatrical from the ancient Churches, that defended our Religion with their Blood. St. *Cyprian* that early, and glorious Martyr of Christ, often

men-

mentions the *bis notatae Frontes*, the twice signed Foreheads of Christians, shewing that not only the Baptized but also the Rebaptized were signed with the Cross in their Foreheads, which confirms that all Orthodox and Heterodox Christians agreed in it. It seems Confidence enough in a few Mutinous People to quarrel with the present Rulers, for a custom, Consecrated by the submission of the whole Catholick Church, from the very beginning; having no Law nor Gospel to alledge against it, but baiting it with the noise of tender Consciences, as Bull-dogs trained up to worry a reasonable Custom, grounded on nothing but the Clamours, some of their Predecessors in Innovation have made against it. King James in the Conference at *Hampton-Court*, told the complainers against the Cross, that they disallowed all things abused in Popery, but could not answer the Papists Objections about the novelties they would run into; and shewed his dislike that they should measure Religion by its opposition to Popery. In a word they that refuse to obey them that Rule over them in indifferent Impositions, will much less obey in any hard things; as to abstain from meat offered to Idols, from things strangled, and from Blood, which yet the Primitive Church did. Men so nice will make but bad Members of a common-weal, and worse of a Church; and are most like to entail War and Blood upon the Church and Nation where they live, of which we have felt too much already, and see just cause to fear more. If Impositions make Imposers Schismatics, 'tis when they impose Idolatrous or Tyrannical Commands, but can't be in imposing Indifferents, for that would make all Church Rulers Schismatics, nor can the Authority of Conscience make Imposers Dividers, for Consciences may be mistaken, and twenty are so, to one that is right. The *Jews* Consciences did utterly disavow believing in Christ, but God was well pleased with it; and they justified killing Apostles, which God condemned. Conscience is *Job. 16. 2..* oft instructed, as *Billinggate* Women instruct each other, by noise and slander, especially when those we call godly slander in their Sermons, as that the Surplice is the smock of the whore of *Babylon*, and the Pastors are Priests of *Baal*.

2. They complain that the Corruptions of our Church hinder Purity of Ordinances, therefore they must leave them. Dr. Owen pag. 270.. in his Treatise of Schism tells us, *If any Society (whatsoever it hath been heretofore esteemed) is not capable of Reforming, I can't look at it as a Church of Christ.* And so elsewhere before, *If Mens Profession be contradicted by practice, it gives no Privilege.* And again, *I shall never acknowledge them for Christians but Enemies to the Cross of Christ, Traytors and Rebells.* Here the Schism begins and ends in separations. Such Indignations against particular Men might be

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be used (it may be) without offence in Sermons; but to write Books of Controversy, and there, Dictator-like, to pronounce Judgment upon Churches, (tho' corrupted) is very bold. For 1. Such Congregations are still baptized Christians, and tho' Reformation be necessary, yet Rebaptization is not. 2. If the Corruption be in Morals, there is no Church free from it. 3. Their Children may be baptized by virtue of their Parents Right, tho' thus corrupted. 4. The Separatists may hinder their Reformation, by drawing away their most useful Members for that end, and then themselves cause what they complain of. 5. These People so aspersed are still Professors of Faith, and Obedience to our Lord Jesus, and join in the same specifical Ordinances with the Holy Catholick Church, which is the *Ratio formalis* of that Church, and so will be a true Church still, with their many Errors in Life, after the Doctor's Censure passed on them. 6. Nor is it possible for them to be Rebels and Traytors, if they were not Subjects of God's Kingdom; for he that is no Subject to a Prince, may be his Enemy, but can't be a Rebel nor Traytor. 7. But what if the Corruption be in lesser matters, of Doctrine or Discipline, must they presently be pronounced no Churches? Is not this to preferre greater Purity than Christ and his Apostles ever did? Did our Lord separate from the Jewish Church, for the gross Corruptions of it, both in Doctrine and Discipline? Did S. Paul separate from Corinth for their denying the Resurrection, an Article of Faith? Or for their Distractions of Discipline? Or for their Fornicating, Covetous, and Incestuous Practices? Nay, doth not he call them brethren still? *If any Man that is called a Brother, be a Fornicator, or Covetous, or an Idolater, or a Railer, or a Drunkard, or an Extortioner:* 'Tis better for us to take Example from Christ and his Apostles, than from the Doctor.

1Cor. 5.11. 8. We may do well to take Example by the Ancient's. *Gregory in Ezech. hem. 16.* the Great, gives the Character of the Church in his time, not much unlike ours. *Videmus multos intrà ejusdem sanctæ Ecclesiæ, in superbiâ erigi; in carnis voluptate dissolvi, acquirendis terrenis rebus inhiare, imperante avaritia mare transire, deservire iracundiæ, jurgiis vacare, proximos quos præalent lâdere; sed quia eos sancta Ecclesia tolerat ut convertat, quasi in arcæ latitudine deorsum bestiæ morantur.* We see many within of the same holy Church, to jet in Pride, to be dissolved in carnal Pleasures, to gape after Worldly wealth; to Plow the Sea at the Command of Covetousness, to be slaves to Rage, to be at leasure to Rail, to wrong what Neighbours they can: But because the holy Church tolerates, that it may convert them, they are as Beast in the breadth of the Ark below continued; the Church kept them as Beasts in the Ark to convert

convert them, and therefore neither turned them out by Excommunication nor left them by separation; so different were those Mens charity from ours. 9. What if the Church think them not to be errors, which these Men account Errors, whether may not the Church have a fair Trial, whether they or the dividing Members be in the Right? We had many Trials in dispute with *Rome*, and a fiery Trial at last. A National Church is not to be condemned by Ten or Twenty Dividers. If Men divide from a National Church, on pretence that Christ Instituted no Church, but a single Congregation, may not the Catholick Church hear and judge the difference if they please? or the Question be put, whether Christs Sacraments are to be continued in the Church, must the Quaker be Judge over the Church, or the Church over him? And if after Trial the Quaker be condemned, is he not then a Schismatick if he separate? If the *Socinian* divide from this National Church, because it holds Christ to be Eternal God, and this National Church or Catholick, give Judgment against him, yet he separates, is not He then a Schismatick in separating, as well as a Heretick in his Judgment? Lastly, Why should our Parochial Churches be judged incapable of Reformation, we hereby Invite, and Invoke the Dissenters to quit the Schism in which they live, and to join with us in Reforming our Parish Churches, which we think possible to be performed. 1. Because we find the greatest Sinners have been converted by the Gospel. 2. That God will not continue his Gospel, where he foresees no good can be done, for then he Removes his Candlestick from that place. 3. That there are some Men will come in at the Eleventh hour. 4. God is ever ready to infuse great light into the Understanding, and great Power into the Will to work a change. He quickned the Ephesians *that were dead in Trespasses and Sins*, and ours are *Eph. 2. 1.*, not worse. 5. Experience proves they are capable, by some that turn from their evil ways in most Parishes, and the rest have mutable Wills, when Grace shall lift at them. We hope that brilliant zeal and good Example will go far in the Undertaking, when they shall be applied.

There are some people that allow nothing for Religion, but a parcel of starched Language in set Cants, and a whining complaining Carriage, and a demure Look, attended with frequent Sighs; and esteem a jolly pleasant Conversation, intermix'd with Laughter and Jocks, to be a clear proof of Irreligion and Prophaneness; neither of these are Religion, but effects of Mens Constitutions; the first owns Melancholy for its Root, the second a Sanguine Temper, which Reformers must not pretend to alter, but to govern, and secure from Excess; the not minding,

minding this, makes Men think Parochial Congregations worse than they are. Besides, the Hypocrisie of the last Age, that appeared so thread-bare in Pretenders talking of Religion, hath made both Gentry and Clergy ashamed to talk much of Religion in Company, least they should be taken for wretched Dissemblers (as those People proved themselves) tho' they are serious lovers of true Religion.

However, let none be afraid to return to Parochial Communion, for Corruptions in Manners only disgrace a Church, but neither pollute the Faith nor the Ordinances of God there administered; and 'tis in that Faith and Ordinances we desire Men to join with us, so that they can receive no prejudice in Piety by Communion with us.

3. They affirm that Christ instituted no Church but particular Congregations; which if it be true, there is no necessity of Union, nor no Sin in dividing. But we have shewed before, that our Lord instituted no Congregation Church, but necessity of joining in God's Ordinances forced Congregational Meetings; because all Christians could not possibly meet together in one place, Christ called forth the Catholick Church, and declared its use for the Communion of Saints, and bound them to his Ordinances in that Communion. Nor is there any Law to oblige Christians to join in any single Congregation, but the Laws of Communion in the Catholick Church, which are all indefinite, and enjoin us to no single Congregation, but to close with that Communion where we live, which the Duties incumbent on Members, and their Convenience and ease in performance direct them to. Hence St. Paul

Act. 9. 26. living at Jerusalem, essayed there to join himself to the Apostles, as he had done before at Damascus, where he received his Baptism from Ananias.

'Twas Disciples those first Christians joined to, where-ever they came; these vain pretences of sovereign Congregations were not known in those Days; nor were they shy of him, as not of their Congregation (as some Men infer) but as no Christian, but a bloody Persecutor. *They believed not that he was a*

Ib. v. 26. Disciple; that is, not one baptized into the Christian Faith. For when Barnabas cleared that to them, he had the same freedom there, as at Damascus before. The New Testament hath no Prohibition against any Christian, to join in Communion where he comes, if he can make it appear he is baptized.

The great Duty of Christianity is, *Thou shalt worship the Lord thy God, and him only shalt thou serve.* This may be practised as usually in a single Congregation; but so it may also in your Closet, in a private Family, at a Baptism on the Road, as Philip did, or in the Gaol, as Paul did, or among Heathens, as all the Apostles,

stles did, in Preaching to them and Praying with them; or as those Assemblies do when Preaching and Prayer is made before the Lords or Commons, or the Lord Mayor and Aldermen of London, and many others, where all or most of the Members are of several Congregations; yet these are all lawful worshiping Congregations, as Members of the Catholick Church, and may, and often do Communicate in all Ordinances together; which cannot be justified but by Communion of the Catholick Church. If we are mistaken in this, so have all the Churches in the whole World, since Christ, been mistaken till Independentism arose with its new Light; and so are our Creeds too, that believe one Catholick Church; and so have the Scriptures been mistaken too, that promise, *Upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it;* which yet hath and may still prevail against all particular Congregations, as is plain by Jerusalem, where the Promise first appeared.

In truth when Dr. Owen strived to make an accurate Definition of the Church, to fit it to his new Cut, he falls in with that of the Catholick Church; he says, *The Church is a Society of Men, Owen of called by the Word to the Obedience of the Faith in Christ, and joint Schism, p. Performance of the Worship of God in the same individual Ordinances, 202.* according to the Order by Christ prescribed, which is the adequate Definition of the Catholick Church. But his single Congregation hath not all the individual Ordinances; for Excommunication is one, and that is too much for a single Congregation in the Judgment of all the Reformed Churches abroad but New England, and was never lawful in any Diocesan or Presbyterial Church, nor in any of the Ancient Churches, because it delivered up to Satan; which is too great a Power to be entrusted to a single Congregation, who are for the most part Ignorant, Passionate, and Factious, especially when there lies no Appeal from their Sentence, as Independentism supposes.

These Men do sometimes nibble at the Churches Ordination, knowing that themselves are no Ministers of Christ, unless they can overthrow the Churches Ordination. Dr. Owen says, He can't Schism p. own a Minister whose Ordination is from Rome. But 1. May 195. not God own such tho' He do not, as long as they keep to God's Ordinance, and have shook off their Corruption? 2. Doth Rome Ordain as Popish or as Christian? 3. Did the Pope institute Ordination or did Christ? 4. Did not the Roman Church Ordain before its degeneracy into Popery? 5. May not we say, *I believe in God,* tho' the Pope said so before us? 6. May we not as well renounce their Baptism as their Ordination? Was not Baptism loaded with their Superstitions as well as their Orders? 7. Were

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not all our Reformers Ordained in that Church? Did any of them ever renounce, or so much as scruple them? 8. Can we scruple the Papists Ordaining as Officers of the Catholick Church any more than their Preaching, Praying, Worshiping, and believing in God, as Members of the Catholick Church; and if we can practice these Duties after them, being freed from their Superstitions, why may we not succeed in their Ordination also, as of Christ's Institution? What is of *Rome's* Invention we may reasonably call Popery, but what is of Christ's Institution we ought to call Christianity: A Jewel found in the Dirt is still a Jewel, and to be prized. The *Jews* never scupled to receive their holy Vessels of God's appointment tho' they had been in *Babylon*, and set them up again in their Temple. But this (tho' evident truth) is a hard Stone that Sectaries can't easily digest, seeing if this be true, their People have no Ministers but irregular, no Baptism, no Eucharist, nor any Fellowship with Christ but what is dubious; because all this depends on their joining with Christ's Ministry, in despising whom they have despised Christ. We hope when the Conscientious of them shall yield to these Truths, they will join with us in our Holy Design of Parochial Reformation.

They farther seem to see some glimmerings of Relief against Schism, by a Persuasion that they cannot be in any Church without their own Consent, and therefore can't be Schismatics as never being of the Body. This hath been considered before, but at present we say, 1. That Christ never enjoined Christians to promise that they would live and die with any single Congregation in his Worship, but to live and die in the Catholick Church. 2. Nor was that explicitly promised but implicitly imply'd in the Covenant of Grace, when they entered by Baptism. 3. Such a Promise is a heavy clog on a Christians Liberty, and may be destructive to himself and Family. 4. A Man may be as well a Member of a Church, by being born and baptized in it, as he is a Subject to a King, and Member of a Kingdom, by being born and protected under him in it. 5. Children are in the Independent Churches without, and before any explicit Consent can be given. 6. And so were all Members of the Jewish Church, being Circumcised the eighth Day. 7. All that join in Ordinances do thereby give an implicit Consent to be of that Churches Communion. 8. Where we join to be taught, or catechized, or to receive Sacraments, of that Church we are, and that Minister rules over us, and to him we owe Obedience; and 'tis he that the Holy Ghost hath made our immediate Overseer: This is the Watch-

Heb. 13. 17. man that watches for your Soul, and must give account for it to the chief Shepherd. To withdraw your self from him, is neither

to

to submit nor obey him; 'tis to break our Saviours Rules, and to despise that Conduct you are placed under; and they that do so *Luk. 10. 16.* despise Christ, and the Father that sent him. To separate wilfully from such Guides, or to be seduced from them is Sacrilege in you and your Seducers, and the inexcusable Sin of Schism; so is also a revolt from a true National Church, of which you were formerly Members, by uniting to it in some particular Congregation of National Constitution; for tho' Christ did no more appoint a National Church than he did a Congregational, yet the same necessity that forced a Congregational for Worship and Sacraments, forc'd also Diocesan and National Churches for Censures and Government. Seeing 'tis evident by the Light of Nature, that great Bodies can better defend and support themselves, and govern, than lesser Bodies can do; and there is the same reason particular Nations should have one and the same individual Worship, as there is that Congregations should join in the same Numerical Worship and Ordinances, the better to glorify God, and to expel Schisms and Divisions (if possible) out of the World. But 9. What benefit hath a Congregation by Oath, Covenant, or any other way of declaring explicit Consent, seeing their great Doctor tells us, *They think it lawful for any Member of their Church Owen to depart, if the Church be not reformed in their Light, according to Schism. p. the mind of Christ;* which hath cut the Band of their Church Co- 259. venant as well as all others.

But then what use is there of the Power of the Keys, seeing all may go in and out at their pleasure? And to what purpose serves the Sheepfold if the Sheep must be kept in no bounds? Or is it their Right to bind and loose themselves at pleasure? Dear Jesus, what scorns do such Men put upon the Discipline of thy Holy Gospel! Is not this to play fast and loose with God? Devout Souls ever esteemed themselves dedicated to God by the Ministerial Office in Baptism, and as Members incorporated in the Catholick Churches holy Communion, there to abide with God for ever; and to draw off was to desert God as well as his Church, and usually was called Apostasie, because such Men did also recede from the Faith; but now Men recede from Love and Communion, and so it passes under the name of Schism, but as to the desertion of God 'tis the same in both.

We have been the longer in this Conclusion about the Nature of Schism, foreseeing that it is like to prove the greatest obstacle to the holy and charitable Design of this Treatise, and do intreat the Reader not to despise it as impracticable, till he hath weighed all the parts of it, and found it too light, and then to think upon some better way, for the end is absolutely necessary.

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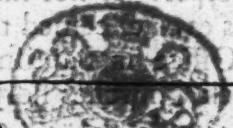
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P O S T S C R I P T.

IF the Reverend Fathers and Guides of the Church in Convocation, shall think fit to Authorize this, or any other such Model for Parochial Reformation, and the invited Sects refuse it, they may take notice, 1. That the Church will hold it self blameless of any mischief that may follow the many Sects and Divisions upheld amongst us. 2. The several Sects must own, that they divide from a Church labouring to establish and fix sound Doctrine and serious Piety in the Nation. 3. They may expect that the Civil Powers will esteem them real Enemies to Peace and substantial Goodness, that use shews of Religion for a Cloak of Maliciousness. 4. That 'tis the Judgment of Wise and Good Men, that if any attempt be made, to alter any considerable thing in the Doctrine or Discipline established, more than to put the Laws and Constitutions of the Church (too long neglected) in due Execution, it will drive Grave and Serious Men (too much offended already at our unsteddiness in Religion) into Popery, finding no rest among us, and the rest into Deism, believing no Revelation true, that Men can change, scruple against, and alter at pleasure; and will prove a great obstacle to our Invitation to the Romanists, which is to follow, seeing they can tell us we know not yet our own Minds, nor what we invite them to. 'Tis pity we are not of the Mind of that glorious Emperor Constantine the Great, in his

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Epistle to all the Churches, declaring, *That he thought himself chiefly bound to aim, that among all the most Holy People of the Catholick Church there be one Faith, sincere Charity, and an uniform worship towards Almighty God observed.* To effect which he called the Council of Nice.

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